E. Elton

AN EXPOSITION OF THE TEN COMMANDEMENTS OF GOD:

Wherein the principall and moſt materiall doctrines are *ſet downe*;

By

EDVVARD ELTON, Bachelor in Diuinitie, and Preacher of Gods word at Saint *Marie Magdalens Barmondſey* neare *London*.

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THE FIRST COMMANDEMENT,

The Negatiue Part,

IT forbids,
First, Atheisme or deniall of God:
Secondly, all false opinions of God:
Thirdly, confidence in creatures.

Atheisme or deniall of God:

First, when a man doth say or at least thinke there is no God at all; coming to this kind of Atheisme by two steps: Psal. 14. 1. 2 King. 6. 33. 2 King. 7. 2. Malac. 2. 17. Malac. 3. 14.

First, by imagining God seeth not vs, or doth not regard vs, Psal.

10. 11. Zephan. 1. 12.

Secondly, by imagining that God is not ſo ſharpe and ſeuere in
Eccleſ. 8. 11. puniſhing ſinne, as the Scriptures ſet him forth to be. Pſal. 50. 16. 17. 18. 19. 20. 21.

Ephes. 2. 12. Secondly, when a man hath a falſe God inſtead of the true God,

1. Either by placing and worſhipping that which is not God, in the roome of the true God, Act. 19. 27. 35.

2. Or by thinking ſome other thing beſides the true God to be his chiefeſt good. Philip. 3. 19. Coloſſ. 3. 5. 2. Cor. 4. 4.

All falſe opinions of God, as

Firſt, when men ioyne others to God, and do not acknowledge him alone, and that three wayes:

2 King. 17. 32 33. 41. Firſt, by profeſſing more then one religion.

Secondly, by praying to others beſide

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beside the true God. Deut. 6. 13. Deut. 10. 20. Mat. 4. 10. Ier. 2. 10. Act. 1. 24. Exod. 22. 20. Zephan. 1. 5. Deut. 22. 10. 11. 1 King. 18. 21.

Thirdly, by magicke or witchcraft; and that either by

1. Being Magicians or witches themselues. Psal. 58. 5. Deut. 18. 11.

2. Or by seeking to Magicians or witches, and vsing their helpe. 2. King. 1. 3. 16. Isai. 8. 9. Leuit. 20. 6.

Secondly when men do not acknowledge God as he is, and as he hath reuealed himselfe in his word, and herein men erre in misconceiuing of God, touching his essence, persons of the Godhead, and attributes. Rom. 1. 21.

First, his Essence, Psal. 96. 4. 5. Isay 37. 19. Ierem. 14. 22. 1 Cor. 8. 5.

1. In making a multiplicitie of gods, and thinking there be many gods.

2. In conceiuing God to be that which he is not, and thinking him

to be like to creatures, Act.17.29.

Secondly, his perſons of the Godhead:

Gen 1.26. 1. In denying the three perſons.

Mat.3.16. 17. Mat.28.19. 2.Cor.13 13. 1 Ioh.5.7. *Ioh.10.30. 1 Ioh.5.7. 2. In holding not onely the diſtinction of the perſons, but the*diuiſion alſo of the ſubſtance.

*Eſai.7.14. Eſai.9.6. Mat.1.23. Ioh.1.1. Rom 9,5. 3. In holding*Chriſt the Sonne of God, not to be very God.

Gen.3.22 Mat.28.19. 1.Iohn 5.7. 4. In holding the three perſons of the Godhead, to be but three names and titles giuen to God in Scripture.

Thirdly, his Attributes, eſpecially theſe fiue.

Ezech.8.12. Iob.22.13.14. 1. Knowledge, and the miſconceiuing of that brings forth *hypocriſie*.

2. Power, and the miſconceiuing of that brings forth,

*2 Chron.33 10 & cap.36. 16. Iſai.5.19. Iſai.28.15.22. 2 Pet 3.3 4. 1.*Contempt of God, ſhewed,

1. In contemning his threatnings.

2. In

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2. In taking no profite by his punishments. 2 Chron.28. 22. Ierem.5.3.

2. A proud tempting of God, shewed, Amos 4.6.7.8 9.10.11.12. Num.14.

1. In muttering against God. 1.2.

2. In seeking experience of his power. Exod. 17.7. Psal.78.18.19 Mat.4.6.7.

3. In trying whether he be such a * powerfull God of vengeance as the Scriptures set him forth to be. * Act.5.9. Malac.5.15.

3 * Truth, and the misconceiuing of that brings forth, * Psal.57.10. Num. 13.2.3. 2 Pet.3.4.9.

1 * Incredulity, shewed in doubtfulnesse and diffidence. * Gen.19.14. Psal.116.11.

2 * Impatience, shewed in not waiting on God in time of triall for the accomplishment of his promise. Num 11.21.22 Rom.4.20. *Psal.42.5. Heb.10.38. Pro.3.5.

4. *Iustice, and the misconceiuing of that brings forth, 2 King.6.33 Isai.28.16. Hab 2.3.4.

1. Carnall security, Ierem.8.6. Mat.24.38. *Gen.18.25. Ierem. 51.56.

2. Spiritual slothfulnes, Reu.3.15. Nahum.1.2.3

3. Rash and inconsiderate zeale. 2 Thes. 1.6.7. Rom.2.6.7.8.

Luke 9.54.

Exod.34.6 7. 2.Chron.30.9 Iſai.55.7. Iam.5.11. 5. Mercy, and the miſconceiuing of that brings forth

Deſperation.1.King.19.4.Act.16. 27. Gen.4.13.2.Cor.2.7.

Preſumption.2.Sam.4.5.7.Eccleſ. 11.6.Deut.29.19.20.Iud. epiſt.v.4.

Impenitencie, and enuying of Gods grace and mercie, in others and to others. Rom.2.4.5.

Confidence in creatures.Pſal.20. 7.Iſai.2.22.

Pro.28.26. Mat.26.33.35 Act.12.22,23. 1. As in themſelues; whence followes

1. Pride or arrogancie. Deut. 8. 17.18.Dan.4.27.Hab.1.16.

2. Vaine glorie or carnall boaſting. Ioh.5.44.Luke 10.20.

2. In other men. Iſai.36.6.Ier. 17.5.

*Iob.31 24. 1 Tim. 6. 17. Pſal.62.10. Ierem.49 16. Obad.v.3.4. Pſal.146.3. 3. In other things, as

1. *Riches.

2. Strong holds.

3. Ho-

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3. Honour, authoritie, high places, and the like.

The affirmatiue part of the firſt Commandement.

It requires two things eſpecially. Iſai 8.13.

1. That the mind and heart haue a due reſpect to God, acknowledging him to be ſuch a God as he hath reuealed himſelfe to be in his word and workes. 1 Chron.28.9. Ierem.9.24. Ioh.17.3. Pſal.9.10. Hoze.4.16. Coloſſ.1.10.

2. Confidence in God, and that we reſt on him alone.

The firſt is grounded on the true knowledg of God as he hath made himſelfe knowne in his word, both in his *Eſſence, perſons, properties and workes.*

Expreſſed

1. In Faith, whereof there be three ſorts: Pſal.73.25. Heb.11.6. Heb.6.1.

1. Fundamentall faith, apprehending

hending the essence and being of God.

1 Cor.13.2. 2. Faith of Miracles, apprehending the power of God.

Iam.2.19. 3. Faith of the historie, or historicall faith, apprehending the truth of God reuealed in his written word.

2.Chro.20.1. Isai.8.17. Psal.27.14. 2 In hope, which brings forth spirituall fortitude or courage, standing in

Psal.37.7. 1. Spirituall securitie. Psal.3.5.6.

Rom.8.24.25 Ioh.1.6.7.8.9 2. Constancie in good things.

Heb.11.27. 2 Sam. 16.10. 11.12. 3. Patience in time of trouble and aduersitie.

Iam.5.11. 3. In loue to God, manifested,

Deut.6.5. Luke 10.27. Act.17.28. Iam 1.17. 1. In often thinking and speaking of God to his glorie, and desiring his presence.

Mal.3.16. Psal.119.55. 2 Tim.4.8. 2. In louing his word and ordinances.

3. In louing his children and seruants.

4. In

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4. In louing his glory, and being zealous for that aboue all things. Psal.27.4. Psal.119.97. 131.

5. In doing his will cheerfully. Psal.16.3. 1 Ioh.5.21.

Bringing forth effects,

Properly respecting God, namely Exod.32.12, 32.

1. An holy submission to the maiestie of God. Ioh.14.1. Gen.18.27.

2. The feare of God, which Isai.8.13. Heb.12.28.29 brings forth

1. An hatred of sinne, and a carefull auoyding of the offence of God. Pro.8.13. Iob 31.23. Gen.20.11. Rom.3.18.

2. A care to approue our selues to God in all things Heb.12.28.

Is of two sorts

1. Childlike. Psal. 130.4. 1. Pet. 1.17. Gen.39.9.

2. Seruile. 1. Iohn 4.18. Rom. 13.5.

These two differing each from other in the *Cause* and *Obiect*.

More nearely respecting our selues. 1 Cor.1.7. 2 Cor.3.5.

Deni-

Deniall of our ſelues, expreſſed

Mat.16.24. Luke 9.23. Pro.3.7. 1 Cor.3.18. Rom.8.7.

1. In renouncing vtterly our owne reaſon, wil, and affections, as of themſelues enemies to God and all goodneſſe.

Gen.12.1.4. Gen.22.1.2.9. Heb.11.8. Deut.33.9. Mat.4.20. Luke 5.10. Act 20.24.

2 In ſubmitting our ſelues wholly to Gods wiſedome and will in all things, though neuer ſo contrarie to our wils and deſires.

Humilitie, making men

Gen.32.10. 1 Chronic.29 14.15.16. 1.Cor.4.7. 1 Cor.1.31. 1 Cor.15.9. 1 Tim.1.15. Rom.12.10. 1.Cor.4.6. 1 Pet.5.5. Philip.2.23. Phil.4.11.12. 1 Cor.12.7.

1 Thinke moſt baſely of themſelues, in regard of their owne corruption and ſins.

2 Eſteeme better of others then of themſelues, hauing the ſame good gifts that they haue; and to reſpect them accordingly.

3 Content with their particular places and conditions of life, not to preſume beyond that abilitie and ſtrength that is giuen them.

The ſecond is grounded on due acknowledgement of Gods

1 Good

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1 Good prouidence and mercy. 2 Chro.20.20
2 Power. Pſal.37.3.5.
3 Former experience of his power and prouidence towards our ſelues and others: Pſal.27.1.2.3. 2 Tim.1.12. Pſal.33.18.19 Pſal.84.11.12. Pſal.91.

Bringing forth
A conuerſation void of couetouſneſſe and diſtruſtful care.
Invocation or calling on the name of God, ſtanding Pro.16.3. Mat.6.25.
In Petition and thankeſgiuing. 1 Tim.6.6.7. 8.9.10. Dan.9.7.18. Pſal.50.15. Iam.1.5.

The ſecond Commandement.
The Negatiue part.

The ſecond Commandement containes,
1 A precept or commandement.
2 A confirmation of the commandement by arguments perſwading to the obedience of it.
The precept or commandement forbids all manner of Idolatrie, vnder

der which is forbidden,

Ezech.14.3. 4.7. Deut.27.15. 1 Ioh.5.21. Exod.23.24. Deut.7.25. Deut.12.3.

1 Inward Idolatrie of the heart, which is when men misconceiuing God, do worship him according to that misconceit.

2 Outward Idolatry of the hand, which is when men make an image or similitude, and erect and set it vp for religious vse. And that is done two wayes,

Deut.4.15.16 Isay 40.18.25 Act. 17.29. Rom.1.23. Hoze.13.2.

1 By making and erecting an image representing either some fayned god, or that which is not God.

Deut. 7.25.26 1 King.18.19. 1 Cor.6.20.

2 By making and erecting an image of the true God and of *Christ* to worship it.

Deut.7.2.3. Ezra. 9.2. 12. 14. 2 Chron.19.2. Ptal.106.35. 36. Mal.2.11. 2 Cor.6.14.15. 16.

3 Approbation of Idolatrie by presence, speech, gesture, silence, &c.

4 All vnnecessarie dealing or familiaritie with Idolaters.

2 Contempt of the outward worship of God, which is

1 Inward, when men in their hearts

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hearts contemne the holy ordinances of God, and the duties and parts of his worſhip, and think baſely of them; which brings forth either, Ezech.22.8. Mat.22.5. Luke 14.18. 19.20. Mal.3. 14. Iob.2.15. 1 Cor.1.18.21

1 Neglect of them altogether.

2 Or intermiſſion of the duties of Gods worſhip. 2 Chron.30.5

3 Or an hypocriticall coming vnto them, and a formall performance of them. Iſai.29.13.

2 Outward, when men openly manifeſt their contempt of the holy ordinances of God, and the duties and parts of his worſhip, either by word or deed, and that Num.11.2.6. Act.17.18.

1 Either in part contemning the Preaching of the word,&c. 2 Theſ.5.20. 2 Chro.30.10

2 Or in wholl, contemning all the holy ordinances of God, and all the holy duties of his worſhip, which is properly called *Prophaneneſſe.* Pſal.14.4. Heb.12.16. Compared with Gen.25. 34.

3 All

Mark.7.3.4. 3 All humaue deuiſes,or ſuperſtition in the worſhip of God,(that is) ſuch things in the worſhip of God, as are inuented by men; and are contrarie vnto the rule of Gods word;and ſuch things men do deuiſe two waies,

1 By adding ſomething to the eſſentiall worſhip of God: and things added are,

1 Either,things meerely deuiſed by men,hauing no warrant at all in the word of God.

Mar.7.3.4. 2 Or things in themſelues indifferent, made neceſſary parts of Gods eſſentiall worſhip.

2 By detracting ſomething from the worſhip of God,contrary to Gods word.

And humane deuiſes are

1 Either ſuch as men take vp of themſelues vpon a bare and naked good intent, thinking that thereby they

1Sam.13.9.10 13.

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they worſhip God, which is properly called wilwor-ſhip. Coloſſ. 2. vlt.

2 Or they are ſuch as haue bene deuiſed by others, and receiued from them, properly called traditions of the *Elders*. Ezech. 20. 18. Mat. 15. 2. Mar. 7. 3.

The affirmatiue part of the ſecond Commandement.

It requires that the true God be worſhipped with ſpiritual worſhip, or after a ſpirituall manner. And that Exod. 25. 9. Deut. 12. 32. Iſa. 1. 12. Ioh. 4. 23. 24. Iſai. 1. 13. 14. 15. Iſai. 66. 3.

1 Standing in two things

1 In worſhipping God in ſuch things as are agreable to his will.

2 In worſhipping God in things and duties commanded of God, in ſuch manner as is agreeable to the nature of God, in ſpirit and truth. Iohn 4. 22. Micha. 6. 6. 7. 8

2 Grounded on true and ſound knowledge of the expreſſe will of

Mat.15 9. Eccles.4.17. God, teaching all the parts of his worship, and the manner of the performance of them.

3 Is to be expressed in the exercise and performance of those things that concerne the holy and solemne seruice of God, (namely) the true and ordinarie meanes of holinesse, and the parts of Gods worship; which are especially

1.Sam.1.15. Psal.42.4. Isai.37.4. Lam.3.41. 1.Cor.2.4. 1.Cor.14.24. 25. Act.26.2.5. 1 Prayer, publike and priuate, standing in petition, and thankesgiuing.

2 The Ministerie of the word of God. 1. Cor.11.23. 1. Pet. 4.11.

3 The Sacraments. 1 Cor.10.16

4 Is expressed in the vsing of the ordinarie meanes of holinesse, and the parts of Gods worship, after an holy maner.

1.Tim.4.8. Rom.14.17. 5 Is helped forward and furthered by such things as do binde, and stirre vp men to the performance of holy

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holy duties; which things are

1 Speciall vowes.

2 Religious faſting.

The confirmation of the Commandement by Arguments perſwading to the obedienceof it,taken

1 Partly from the nature of God, in two Attributes; as that he is

1 Strong (that is) able to puniſh the diſobedient, and to maintaine & defend all ſuch as truly worſhip him againſt all that oppoſe them. Nahum.1.3. 4.5.6. Apocal.18.8 Dan.3.17. Dan. 6.20.21. 22. Rom.8.31.

2 Iealous (that is) louing his Church with exceeding great and ſuperabundant holy loue, being exceedingly offended for Idolatrie, and executing his wrath moſt ſharply vpon Idolaters. Hoze.10.19. 20. Ierem.2.2. Ierem 31.2. 6.7. Ezech 16.15. 16.17.&c.

2 Partly,from the effects of his,

1 Anger, viſiting the iniquitie of the fathers vpon the children,vpon the third generation and vpon the fourth of them that hate me, Exod.20.5.

(that is) taking notice of iniquitie, and puniſhing the iniquitie of the fathers vpon their children going on in their ſinnes, to the third and fourth generation.

Exod.20.6. 2 Loue, ſhewing mercy vnto thouſands, to them that loue me & keep my commandements, (that is) doing good to many generations of the faithful ſucceſſiuely, going on in the ſteps of their godly parents, and obeying God as they did.

The third Commandement.

The Negatiue part.

The third Commandement containes,

Firſt, a precept or commandement.

Secondly, a commination or threatning denounced againſt the breakers of it.

The

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The precept forbids all manner of *prophanation* and abuſe of Gods name, ſtanding in the abuſe of his titles, hi attributes, his workes, and his word, and his holy *ordinances.*

Firſt, his titles are abuſed, when men take them into their mouthes and vſe them in their ſpeech vnreuerently, and without due reſpect; and that either without an oath, or with an oath.

1 Without an oath, as when men mention any of Gods titles in their common talke raſhly, careleſly and vnreuerently; and that either Deut. 28. 58.

In a fooliſh admiration vpon ſome ſudden accident or ſtrange report, ſaying Good God, oh Lord, oh Ieſus. Philip 2. 10.

In idle wiſhes, and imprecations, as when men wiſh il to themſelues, or to others, and vſe the name of God in their wiſhes. Gen. 16. 5.

In curſing, as when men ſay, Gods curſe light on ſuch, &c. Iam. 3.9.10.2.Sam.16.7.8.

In praiſing God for euill things, 1.Sam.23.21.

2 With an oath, as when men ſweare by them in their ſpeech, lightly and *prophanely*, and that either

Ierem.23.10. Hoze.4.2. Mat.5.37. 1 By God calling for a witneſſe of vaine and friuolous things, by vſuall ſwearing in their common talke.

1.Sam.14.34. 1.Sam.25.34. 2 By calling God for a witneſſe of their furious anger, by paſſionate ſwearing.

Zach.5.4. Leuit.19.12. 3 By calling God for a witneſſe of an vntruth, by ſwearing falſly, or forſwearing themſelues; which is done

Mat.26.72. 1 By ſwearing that which they know or thinke to be falſe, and that either directly againſt their knowledge, or deceitfully.

2 By

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2 By ſwearing to do that which they meane not to do. Pſal.15.4.

3 By ſwearing to do a thing which they alſo meane to do, and is lawfull to be done, and yet afterwards do it not; and this is periurie except in theſe two caſes, 2.Chro.36.13 Ezech. 17.13. 14.15.

1 If after the oath taken, God make the thing promiſed impoſſible to be done.

2 If the thing that men ſweare to do, be not ſimply required to be done, but either the doing of that thing or ſome other thing proportionable vnto it.

The higheſt degree of periurie is, when men forſweare themſelues, in publike before a Magiſtrate. Leuit.24.11. 15.16.

The higheſt degree of vnreuerent vſing of Gods titles, is blaſpheming of them, by ſpeaking baſely, contumeliouſly, or reprochfully of any of them.

Secondly, his Attributes are abuſed, when men thinke or ſpeake of them otherwiſe then beſeemes the perfect purity and holines of them, (namely) by thinking or ſpeaking of any of them raſhly and vnreuerently, or by peruerting any of them to a wrongfull vſe. And the Attributes of God, that are moſt commonly thus abuſed, are

1 His power, which is abuſed

Exod. 5.2. Pſal. 12.4. 2. King. 18.30 34.35. 2. King. 7.2.

1 Either, when men call the greatneſſe of it into queſtion.

2 Or when men ſpeake of it carnally, and careleſly, or contemptuouſly.

2 His prouidence, which is abuſed, when men being vnder the hand of God, do fret and ſhew themſelues diſpleaſed, with the worke of his prouidence, and that

3 Either, by murmuring againſt it directly & in plaine termes. Deut. 1.27.

2. Or,

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2 Or, by ſpeaking grudgingly againſt the worke of his prouidence, vnder other names, as vnder the name of *Chance* or *Fortune*.

3 His iuſtice, which is abuſed, when men either thinke or ſay, that God approues of ſinne or wicked ſinners. Pſal. 50. 21. Mal. 3. 13. 14. Iob. 21. 14.

4 His mercy, which is abuſed

1 Either, when men peruert it and miſapplie it, preſuming vpon it to harden their hearts in ſinning, Deut, 29. 19. 20.

2 Or when men ſpeake baſely or contemptuouſly of Gods mercie.

5 His patience, which is abuſed, when on Gods patience and forbearance for a time to puniſh them for their ſins, men thinke or ſay that God will neither do good nor euill. Zephan. 1. 12. Rom. 2. 4.

3 His works are abuſed, when men thinke or ſpeake of any of them, or vſe any of them vnreuerently and without

without due reſpect: and the works of God which are thus abuſed, are

1 Either, the wonderfull and vnſearchable workes of God, within himſelfe, (namely) his eternall election and reprobation, which are thought or ſpoken of vnreuerently, when men cauill againſt them, and ſeek to bring them within the compaſſe of their ſhallow reaſon.

Rom.9.19.20
Rom.11.33.

2 Or, the outward workes of God, which are thought or ſpoken of, or vſed vnreuerently, either when men ſee not God in his workes; or when they vſe them not as they ought to be vſed. And theſe workes of God that are thus abuſed, are

1 Either the workes of creation, the creatures of God which are abuſed

1 When men thinke or ſpeake baſely of any of them, and debaſe their goodneſſe and diſcommend them.

Num.11.6.
Pſal.78.18.

2 When

2 When men deride the worManſhip of God, in any of them, eſpecially in man or woman, in regard of ſome naturall defect, deformitie, or infirmitie of body or minde. Gen. 21.9. 2 King. 2.23.

3 When men beholding any of Gods creatures, giue not him the due praiſe and glorie of his wiſedome and power appearing in them. Pſal. 19.1. Pſal. 139.14.

4 When men peruert any of the creatures of God to a wrong vſe, either contrarie to, or differing from the good vſe for which God hath ordained them, as to enchantment, &c. Gen. 1.14. Iſai 47.13.

5 When men ſweare by them, eſpecially by the body of *Chriſt*, and the parts and members of his bleſſed body. Ierem. 5.7.

2 Or the workes of Gods adminiſtration & prouidence; and thoſe are

1 Either the workes of his prouidence that fall out and come to passe in the common course of this life, which are abused when men haue such an opinion of those works which hath no ground for it either in the word of God, or in the course of nature; as that it is vnluckie to put on the shooes awrie in the morning.

1.Sam. 15.17. 18.19. 2 Sam.12.7. 8.9.10. Isa.5.1.2.3.4. Mat.21.33.34

2 Or the works of Gods mercie, his blessings; which are abused

1 When men receiue them vnthankfully, and requite them vnkindly:

2 When men sweare by any worke of mercie, as by the death of *Christ*, or by any good gift of God, as by their faith, &c.

3 The workes of Gods iustice, which are abused, when men lightly passe ouer the iudgements of God seene in the world.

Iosh.22.17. Luke 13.1.2.3

Fourthly

4 His word and his holy ordinances, which are abuſed when men thinke or ſpeake of them or any part of them, or vſe any of them or any part of them, otherwiſe then beſeemes the holineſſe of them, and the excellent vſe of them; they being ſuch as do moſt clearely and familiarly make God himſelfe and all his goodneſſe knowne vnto vs. And this is done either generally, or particularly:

1 Generally.

Firſt, when men vſe them vnreuerently or ſcornfully. 2.Chron.36. 16. Act.2.13.

Secondly, when men vſe them fruitleſly, and are not bettered by them in knowledge, faith, &c. Pſal.5.16.17. 2.Tim.3.7. Heb.5.12.

Thirdly, when men make profeſſion of religion, and yet liue wickedly. 2.Sam.12.14. Ierem.34.16. Rom.2.24. Tit.1.16.

Fourthly, when men ſhrinke in caſe of perill, and deny God the honour

Mat.10 33. nour of their ſuffering for his truth.
Ioh.12.42.
Gal.2.12.13.
Mat.7.6.
Luke 22.67. Fiftly, when men profeſſe the truth of God; or ſpeake of good thing vnſeaſonably, or at times not conuenient.

2 Particularly, as

First, the word of God is abuſed, and that

1.Pet.4.11.
Iſai.22.12.13
2 Pet.3.4. 1 When men take any part of it into their mouthes, and vſe it in their ſpeech, either vnreuerently, idlely and vainly, or in mockage.

2 When men peruert it, or any part of it to a wrong vſe.

1.Tim 6.4.
1.Tim.1.4.
Tit.1 4.
*Mat.5.39.
*Eccleſ.3 4.
1.Tim.5.8.
Exod.22.25.
Deut.23 19.
Mark 3.5.
Ephel.4 26.
Pſal.50.18. 1 When men vſe any part of it to curious and needleſſe queſtions.

2*When men vſe any part of it to ieſting and prophane mirth.

3*When men vſe any part of it for the maintenance and defence of any error, hereſie, or ſinne.

4 When men turne any part of it to a charme or ſorcery.

Second-

Secondly, the Sacraments, which are abuſed

1 By giuing that vnto them which belongs not vnto them, as

1 When men giue to them power to conferre and giue grace by the verie worke wrought. Rom. 4.10.11. Ephes. 5.26. 1. Pet. 3.21.

2 When men giue to them an abſolute neceſſitie, and hold them abſolutely neceſſarie to ſaluation. Iohn 3.3.

3 When men giue to them adoration, as the Papiſts do, Mat. 4.10.

2 By peruerting of them and applying them to a wrong vſe, as namely to ſuch things or to ſuch vſes as God hath not appointed them, as *Baptiſme* to the conſecrating of bells, to driue away diuels, &c.

Thirdly, Prayer, which is abuſed

1 When men pray for ſuch things as are not agreable to the will of God,

God,as for the dead,Iam.4.3.Iohn 5.14.

2 When men vſe prayer to vnlawfull ends,as ſorcery, enchantment,&c.

Hereunto is added the abuſe of the holy lot, which is an ordinance of God appointed for ſpeciall ends, &c.which is abuſed

Pro.16.33. 1 When men vſe it vnreuerently,as in light and trifling matters,or in way of ſport.

Pro.18.18. 1.Sam.10.21. 2 When men peruert it,and vſe it to wrong ends; as to ſearch their fortune,and what ſucceſſe they ſhall haue in their affaires, by caſting a die.

The affirmatiue part of the third Commandement.

1.Cor.10.31. It requireth a ſober,religious and honorable vſage of Gods holy name,

name, and that in all things we giue him his due glorie, and that grounded on a true zeale of Gods glorie; and ſtanding, Mat.6.10. Num. 25.28. 1.King 19.10

1 In yeelding due reuerence to the name of God.

2 In making a wiſe and holy confeſſion of the truth of God.

Firſt, yeelding due reuerence to the name of God, and that either in ſpeech or action.

In ſpeech, which is, when men hauing occaſion to vſe the name of God, do wiſely make mention of it, and reuerently, and to good vſe and edification; and that either without an oath, or in the lawfull vſe of an oath. Pro.31.26. Pſal.71.15.

Without an oath, which is to be expreſſed in ſpeaking of his holy titles; which is, when men vſe them in their ſpeech, onely in ſerious matters, and with feare and trembling, Deut.28.58. Rom.9.5.

and to the good of men, and praiſe of God.

2 Of his attributes, which is, when men break forth into ſuch a declaratiõ of Gods power, wiſedom, goodneſſe &c. as both themſelues and others are, or may be thereby ſtirred vp to magnifie thoſe holy attributes, and more earneſtly to praiſe God for the ſame.

Pſal.40.9.10. Pſal.66.16. Pſal.107.8.

3 Of his word and the parts of his worſhip; which is, when men ſpeake of them with ſuch care and reuerence as beſeems the holineſſe and excellency of them, and apply them onely to thoſe good vſes for which God hath ordained them.

Deut.6.7. Pſal.37.30.31 Pro.10.21.

4 Of his workes, which is, when men ſpeake of them, of what ſort or kind ſoeuer they be, with reuerence and with an approbation of the good and excellencie of them, and do

Exod.15.1. to 23. Pſal.136. wholl. Pſal.145.17. 20.21.

do giue God the due praiſe of his wiſedome, power, and goodneſſe, appearing in the ſame.

In the lawfull vſe of an oath, which is, when men ſweare by the name of God, hauing a lawfull calling thereunto, and do it lawfully.

And men haue a lawfull calling to ſweare,

1 When the Magiſtrate vpon a iuſt occaſion doth require an oath by the order of iuſtice, and doth miniſter the ſame lawfully, ſo as it be not againſt pietie or charitie. Gen. 43. 3. 1. Sam. 24. 22. 23.

2 When their owne calling, generall or particular, neceſſarily requires an oath; as (namely)

1 When the taking of an oath, may further Gods glorie and worſhip, or may ſerue to proue ſome doctrine of ſaluation in whole or in part. Gal. 1. 20. 1. Theſſ. 2. 5.

2 When the taking of an oath,

2.Cor.1.23. Pſal.119.106. ſerues to maintaine and further a mans owne or others ſaluation, in ſoule or in body.

3 When the taking of an oath

Gen.21.23.24 Gen.31.53. ſerues to further brotherly loue, and to confirme lawful peace and ſocietie betweene party and partie, countrey and countrey.

4 When a man by an oath, and

Rom.1 9. 1.Theſſ.2.10. not otherwiſe, may maintaine his own good name, and life, or goods.

And that men may ſweare lawfully, they muſt know that an oath is

Gal.1.20. 2.Cor.1.23. A calling of God to witneſſe for the neceſſarie confirmation, either of the vnknowne truth of their ſpeech touching things of great importance, or the truth of the promiſe they make to do ſome thing or things that are of weight likewiſe, and lawfull, and poſſible; and a wiſhing God to puniſh them, if either they lye, or wittingly and willingly do otherwiſe then they promiſe:

and

and it is either

An affirming oath,

Or a promiſing oath.

And they muſt looke that they ſweare,

1 In truth, which implyeth Ierem. 4.2.

1 That the thing they ſweare vnto, be a truth, and that they know it ſo to be, or at leaſt thinke it ſo, and be perſwaded in conſcience that it is a truth.

2 That they ſwere ſimply & plainly, without fraud or deceit, nor ſwering one thing, & meaning another. Pſal. 15.4. Pſal. 24.4.

2 In iudgement, which is with deliberation and due conſideration of the nature and greatneſſe of an oath, and of the matter they ſweare vnto, and of the particular circumſtances, of time, place, and perſons, before whom they ſweare; and in taking of the oath, that they haue a reuerent care and feare of Gods Maieſtie. Exod. 22.11. Deut. 6.13.

3 In righteousnesse, which implieth,

1.Sam. 25.22. 1 That the thing they sweare vnto, be iust and lawfull.

2 That their calling to sweare be iust and warrantable.

3 That their swearing be directed to a right end, (namely) to Gods glory, and peace among men. Heb.6.16.

Here added, that an oath taken touching things certaine, lawfull, & possible, bindeth the conscience, though it be taken by creatures or by false gods; and againe, that an oath may lawfully be broken in sixe cases.

Men yeeld due reuerence to the name of God in *Action*; which is when the actions of men tend to
1.Cor. 10.31. the glory of God, and whatsoeuer
Coloss.3.17. they do, they do it to that end principally that God may be glorified; &

that

that either in generall, or particular.

In generall, as (namely) when they liue so holily and so behaue themselues, as that in their whole conuersation they bring glorie to Gods name. Mat 5.16. 1.Pet.2.12. Reuel.2.13.

Or in particular, and that

1 When the power and fruite of the word of God, and other meanes of saluation, is expressed in their particular actions as occasion is offered. Psal. 119.105. Luk. 8.15.

2 When men do sanctifie Gods blessings, chastisements, and ordinances, and the workes of their callings, by the word of God, and prayer. 1. Tim. 4.5.

By the word of God, by taking instruction from thence touching the lawfull vse of them, and how to vse them after an holy manner. Psal. 119.24.

By prayer, (namely)

1 By petition, craving assistance

Gen.24.12. 2.Chro.16.12 Ioh.6.11. Act.27.35. Act.21.5. of Gods grace, and his blessing in the lawful vse of his blessings, &c. as particular occasion is offered.

Gen.24.27. Deut.8.10. Exod.18.10. 2.Sam.22. 2 By thanksgiuing, magnifying the name of the Lord, and returning thanks to him for his grace, ayde and blessing vouchsafed in the lawfull vse of his blessings, &c. as particular occasion is likewise offered.

Secondly, in making a wise and holy confession of the truth of God, which is to confesse the whole truth of God and his religion plainly, boldly and religiously, when and whersoeuer any iust occasion is offered; and that either by word or practise.

Isa.44.5. Mat.10.32.33 Mar.8.38.

Rom.10.10. 1.Pet.3.15.16 1 By word, (namely) by *Christian apologie*, which is, when men are ready to confesse the truth of God and his religion, and do indeed with feare and meekenesse confesse it so often

often as on iuſt cauſe they are thereunto required.

1 Either in publike by the Magiſtrate, or in priuate by friends, peaceably and without violence. Pſal.22.22. 1.Theſſ.5.11.

2 Or are thereunto drawne by violence of the enemies and perſecutors of the Church of God, and that before malicious enemies, being thereunto called, and ſeeing Gods glorie endangered, and his truth ſpoken againſt. Mat.10.18.19 Act.5.27.28. Act.26.

2 By practiſe, and that

1 By ſhewing forth the truth of religion by practiſe, though it be with danger to loſe their liues for it. Dan. 6.10.11. Gen.12.7.8. Gen.21.33.

2 By witneſſing and ſealing the doctrine of faith and truth of religion, by their cheerfull ſuffering, yea by ſhedding their bloud without feare or ſhrinking, being thereunto called; which is knowne Act.7.58.59. Act.22.20. Heb.11.37. Reuel.2.13.

First,

Firſt, by finding that God puts into them the ſpirit of courage, and giues them reſolution to abide and to ſtand out againſt the force of all the enemies of the truth.

Secondly, if being in the hands of the Magiſtrate, and God cutting off all lawful means of eſcaping, the Magiſtrate do then inflict on them tortures and torments, and do take away their liues for the truths ſake, though vniuſtly.

Thus much concerning the negatiue and affirmatiue parts of the Commandement; now followeth the commination or threatning.

The commination or threatning denounced againſt the breakers of it,

Including:

1 The greatneſſe of the puniſhment that ſhall be inflicted on the offenders againſt this commandement. 2 The

2 The ineuitableneſſe of it. Nahum.1 3. 6. 1.Sam.2.25.

And containing in effect thus much; that howſoeuer mans law for the moſt part takes not hold of offenders againſt this commandement, and they eſcape puniſhment amongſt men; yet God will not acquite them, nor ſuffer them to eſcape his iuſt and fearefull iudgement, becauſe his exact iuſtice cannot let ſo hainous a ſinne eſcape vnpuniſhed, as is the prophanation of his name; which is moſt hainous, Pſal.1.5. Ierem. 23.10. Zach.5.3.4.

1 Becauſe Gods glorie is the laſt and principall, and for which all things were ordained, and is moſt deare to himſelfe. Iſai.42.8. Iſai.48.11.

2 Becauſe in prophaning Gods name, men ſhew moſt inſolent contempt of God.

3 Becauſe God appointed in the iudiciall law, not onely the blaſphemer himſelfe to be puniſhed by death,

Leuit.24.14. Leuit.5.1. death, but alſo euery perſon that ſhould heare blaſphemy or a falſe oath, and not reueale it.

The end of the third Commandement.

The fourth Commandment.

The affirmatiue part.

The fourth Commandement is partly ceremoniall, and partly morall and perpetuall.

1 It is ceremoniall, and that in reſpect

1 Of the ſtrict reſt which the Exod.31.13. Iewes were commanded to keepe on the Sabbath, ſtanding in theſe things:

Exod.16.23. 29. That they might not prepare or dreſſe that which they ſhould eate.

Exod 35.3. Not kindle a fire.

Num.15.32. &c. Not take a iourney any whither for

for any matter or buſineſſe of their owne on the Sabbath.

2 Of this, that the Iewes were to keepe the Sabbath as a remembrance of their deliuerance out of Egypt. Deut.5.15.

3 Of this, that the Iewes were to obſerue and keepe the ſeuenth day from the creation, and that with ſacrifices and ceremonies proper to that day. Deut.5.14. Exod.31.17. Num.28.9.10

2 It is morall and perpetuall, and that in two reſpects, as

1 In that it requires a certaine ſeuenth day to be kept as a day of holy reſt for the preſeruation of the Miniſtery of the word. Iſai.58.13.

2 In that it freeth all from bodily labours, and eſpecially ſeruants and cattell. Exod.23.12.

As it is morall it requireth an holy reſt vnto God on the ſeuenth day in euery weeke, called the Sabbath Exod.16.23. Exod.35.2.

or

or the Lords day; & to the keeping of that holy reſt we are to prepare
Luke 23.54. our ſelues by thinking on the Sabbath before it come, and ſo diſpoſing of our ſelues and affaires, that we may freely and duly attend on the duties of it when it is come; and by riſing early in the morning on the Sabbath, & fitting our ſelues for the performance of publike duties, by taking account of our harts & liues. And the keeping of that holy reſt vnto God, ſtandeth in doing the du-
Iſai. 58.13. ties of the Sabbath with reuerence,
Deut. 33.3. as before the Lord of heauen and earth, and with cheerefulneſſe and delight, both in publike and in priuate: and the publike duties are either workes of pietie, or workes of mercy.

Workes of pietie (namely) ſuch ſpirituall workes as tend to the ſolemne & publike worſhip of God; which

which are,

1 A reuerent and attentiue hearing of the word of God, purely and faithfully preached or read in the publike assembly. Nehem.8.3.8 Luke. 4.16.to 22. Act.13.14.15. 16.

2 A ioyning with the Minister and congregation publikely assembled, with assent of minde and feruent affection of heart, in publike prayer and calling on the name of the Lord, and in thankesgiuing and singing of Psalmes. Act.20.7. Act.2.42. Act.16.13. Psal.92.in titulo. 1.Cor.14.15. 16. Colos.3.16.

3 A reuerent, and frequent and often communicating in the Sacraments, publikely administred by the Ministers of the Church lawfully called. Act.20.7. 1.Cor. 11.20.

Works of mercy, which are these: Collection is to be made for the poore, and almes is to be giuen for the relicfe of the poore, whether they be such as dwell among vs, or those that be captiues and strangers. 1.Cor.16. 1.2 Rom.15.26. 2.Cor.8.3.4.

The

The priuate duties to be done on the Sabbath, are alſo either workes of pietie, or works of mercie.

1 Workes of pietie, (namely) ſuch as tend to the further edifying and building vp of our ſelues and others in knowledge, and in grace, & holineſſe; and they are

Pſal.119.11. 97. Luke 2.51. 1 A due and ſerious meditation on the word of God which we haue heard in publike, labouring to apply it in euery part of it particularly to our ſelues.

Act.17.11. Mar.4.33.34. Deut.6,7. 2 Examination and holy conference, that we call to mind, and examine things deliuered in the publike miniſtery of the word, and conferre of them with our families and others.

Iohn 17.17. 1.Cor.3.6.7. Iam.1.5. 3 Priuate prayer, that we priuatly pray to the Lord and craue a bleſſing on his ordinances we haue bene made partakers of, and giue him

him thankes for the good we haue receiued by them. Act.16.16.

4 Priuate reading of the Scriptures. Deu.17.19. Ioh 5.39. Reuel.1.3.

5 Singing of Pſalmes to the praiſe of God, and to the ſtirring vp of ſpirituall ioy and chearefulneſſe in our hearts. Iſai.58.13. Exod.15.12. Iam.5.13.

6 Meditation and due conſideration of the workes of God, eſpecially his workes of mercie. Pſal.92.4.5.6.

2 Workes of mercie, (namely) ſuch duties of loue as concerne either,

1 The good of the ſoules of our brethren; as that we within compaſſe of our callings, and according to the meaſure of grace and gifts, do inſtruct, exhort, admoniſh, reproue and comfort thoſe that be about vs, and others, as iuſt occaſion is offered. 1.Pet.4.10. 1.Theſſ.5.11. 14.

2 The good of the bodies of our

Nehem.8. 12. brethren; as that we visite the sicke,
Mar. 3.3.4.5. and do them what good we can, re-
Luke 13.10 to 18. leeue the poore and needy, and such
Ioh.5.8.9. & 9.14. as be in prison, or in any other misе-
rie, according to our abilitie.

3 Or such as concerne the out-ward peace of our brethren; as that we endeuour to preserue the good
Mat.5 9. name of our brethren, and labour
1.Cor.6.5.6. to reconcile such as be at variance and discord among themselues.

The Negatiue part containes a prohibition, and the extent of the prohibition.

A prohibition, which forbids the
Ierem.17. 24. doing of such things or workes as do any way hinder the keeping of an holy rest vnto God on the Sabbath: and those workes are either workes of profite, or works of pleasure.

Workes of profite (namely) the common labours of our ordinarie callings

ſallings and courſe of life; and thoſe are,

1 Either ſuch as are vſuall in the ſixe dayes of the weeke.

2 Or ſuch as are vſuall at certaine peciall times in the yeare or moneth.

Such as are vſuall in the ſixe dayes of the weeke, which hinder the keeping of an holy reſt vnto God on the Sabbath three wayes.

1 When vpon the Sabbath our minds and hearts are taken vp with thoughts and cares about our ordinarie worldly works and buſineſſes, we are thinking of them, plotting and caſting how, &c. Iſai.58.13. Luke.8.14.

2 When on the Sabbath, we are talking and ſpeaking of our ordinary worldly works and buſineſſes, in making bargaines, reckening with ſeruants, with labourers, and workemen, &c. Iſai.58.13. Amos8.4.5.

3 When on the Sabbath we do
Exod.16.28. 29. Exod.31.14. Nehem.13. 15.17. Ierem.17.22. Mar.16.1. our ordinarie worldly workes and buſineſſes, in whole or in part, be it neuer ſo little a part of them, as ſetting forward any of our wordly workes againſt the day following.

Exception.

Yet ſome workes may be done on the Sabbath, and not hinder the keeping of an holy reſt vnto God on that day, (namely) theſe

1 Workes that concerne the pra-
Act.1.12. 2.King.4.23. Mat.12.5. ctiſe & performance of the publike duties on the Sabbath, as (namely) ſuch as are neceſſarily to be done in and about the publike worſhip of God, and the actions of piety belonging to that day, as

1 The Sabbath dayes iourney to heare or to Preach the word of God.

2 The ſounding of trumpets or bells and ſuch like, for the gathering of

of the people together at a certaine time.

2 Workes of preſent neceſſitie, (namely) ſuch workes as concerne the immediate preſeruation of the temporall life or liuelihood of man or beaſt, or that ſerue to the good eſtate of either of them; and that either in ordinarie caſes, or in ſuch as fall out extraordinarily. Act. 20. 9. 10.

And preſent neceſſitie is twofold.

1 That which men contract and draw on themſelues, as (namely) when men out of a couetous minde take on them more buſineſſe in their calling then they can diſpatch in the ſixe dayes of the weeke; or for want of wiſe and well ordering their buſines, it being ſuch as if they would, might be done the day before, or the day following; or when through negligence or forgetfulneſſe, they

bring on themſelues ſome ordinary buſineſſe; in this kinde of neceſſity men ought not to labour on the Sabbath.

2 That which is layd on them by the immediate hand and prouidence of God, as (namely) when not through any neglect, ouerſight or other corruption of their owne, but by the immediat prouidence of God, ſome buſineſſe of their ordinary calling is laid on them, which could not be done the day before, neither can be left vndone till the day after; in this kind of neceſſitie men may labour on the Sabbath, theſe cautions obſerued,

1 That their labour be with as little hinderance of them from publike holy exerciſes, as poſſibly may be.

2 That in labouring, their minds be exerciſed in holy meditations.

3 That

3 That they make not their work a work of gaine, but a work of mercie, or tending to a work of mercie. 1.King.19.8. 1.King.20.29. Mat.12.7.

4 That it ſerue to the immediate preſeruation of life, health, or goods.

3 Workes of Chriſtian libertie, (namely) ſuch workes as did belong to the ſtrict reſt which the Iewes were commanded to keepe on the Sabbath, and ſuch as they might not do, and yet we may do now vnder the new Teſtament, as the dreſſing of neceſſarie food, making of fiers, making of beds; which may be done on the Sabbath, and not hinder the keeping of an holy reſt, two rules obſerued. Mar.2.27. Mat.12.1.2.3. Luk.6.5.

1 That they be done without hindering the doers of them at the leaſt ordinarily from the publike holy exerciſes, as when they are done in the time before, or after, or betweene

the publike exercises.

2 When the doers of them haue
2.Sam. 23.15. their minds exercised with holy and
16.17. heauenly meditations.

Workes of pleasure, which are either lawful in themselues, and such as at other times may be vsed: or simply in themselues vnlawfull at all times.

Workes of pleasure lawfull in themselues, and such as at other times may be vsed, which are,

Isai.5.12. 1 Either set & solemne feasting
Luk.21.34.36 and banquetting, as at mariages.

2 Or some kinde of recreations and exercises of the body.

Set and solemne feasting and banquetting at mariages, which hinder the keeping of an holy rest on the Sabbath:

When they are vsed on the Sabbath, & thereby Cookes, and other officers are imployed in their ordinarie

narie workes, and are toyled exceedingly; and thoſe that do feaſt and banquet, are hindered, & haue their minds withdrawne from the ſerious performance of holy duties both publike and priuate.

Some kinde of recreations and exerciſes of the body, (namely) ſuch moderate mouings of the body as be honeſt, and carrie with them an honeſt and delightſome exerciſe of the minde, and ſerue to the refreſhing both of body and minde, as ſhooting &c. which hinder the keeping of an holy reſt on the Sabbath, when they are vſed on the Sabbath, eſpecially at the time of diuine Seruice. Exod. 22. 6.

1 Becauſe labour in a mans lawfull calling, which is more neceſſary and profitable, is forbidden on the Sabbath.

Therefore recreation which is for

for labour, and leſſe neceſſarie, though lawfull at other times, muſt then ceaſſe, when labour ceaſſeth.

2 Labour in a mans lawfull calling is forbidden on the Sabbath; becauſe it hinders the keeping of an holy reſt to God on the Sabbath: therefore recreation though lawfull at other times, is not to be vſed on the Sabbath, it being no leſſe but rather more an hinderance to the keeping of an holy reſt vnto God on the Sabbath, then bodily labour.

Workes of pleaſure, ſimply in themſelues vnlawful at all times, are either,

1. Knowne ſinnes, as ſurfetting, drunkenneſſe, whoredome and ſuch like, which hinder the keeping of the holy reſt on the Sabbath when they are done on the Sabbath; for then to commit any knowne ſin is to keepe an holy day to the diuell, and

Iſai 56.2. Ezech.23.38. 39. Rom.13.13.

and not to God.

2 Or ſuch as go vnder the name of ſports and recreations, as (namely) ſuch delights as haue a manifeſt defiling of good manners in the doing or in the beholding, hauing in them allurement and prouocations,

The extent of the prohibition.

It is extended to all men and women of yeares and diſcretion, of what place, calling or condition ſoeuer in the world; and to all other things that may be ſet on worke by them; eſpecially the charge is layd on ſuch as be ſuperiours and gouernors, whether in priuate or in publike, as namely, Deut. 5. 14. Deut. 22. 4.

1 A maiſter or gouernour of a family is bound to ceaſſe from doing ſuch things and works as do hinder the keeping of an holy reſt to God on the Sabbath, not onely in his owne

owne perſon, but in all that be vnder him; he is to looke to all others that be vnder his charge, yea euen to ſtrangers and gueſts that on the Sabbath be within his libertie and power.

2 A gouernor in publike, a Magiſtrate is bound to ceaſſe from doing ſuch things and works as do hinder the keeping of an holy reſt to God on the Sabbath, not onely in his owne perſon, but in all that be vnder his gouernment: he muſt looke to all others, yea to ſtrangers that be within his libertie and iuriſdiction on the Sabbath, that they alſo ceaſſe, &c.

And maiſters and Magiſtrates muſt reſtraine ſuch as be vnder them, or ſtrangers being within their libertie on the Sabbath, from works of profite, and works of pleaſure, by

Com-

Commandement, admonition, reproof, if these wil serue the turne; if not, by correction and punishment.

3 A child also of yeares and discretion, and a seruant is bound on the Sabbath to ceasse from workes of pleasure altogether, and from workes of profite also altogether, both in respect of his owne profite, or the profite of his parents, or gouernours: vnlesse it be in a case of present necessity coming by the immediate hand and prouidence of God; for then the child or seruant may worke, the cautions before named being obserued. Exod. 35. 2. Ezech. 20. 20. 21.

Here added, that the Sabbath containes twentie-foure houres as well as any other naturall day. Psal. 92. 2.

And that the Sabbath begins at midnight on Saturday, and endeth at midnight next following.

Reasons

Reasons annexed to the fourth Commandment, perswading to the obedience of it, are foure.

1 From the Lords liberall allow-
Exod. 20. 9. ance of sixe dayes for our owne workes and businesses, that in equitie we are bound to ceasse from our owne workes on the Sabbath, because the Lord so largely imparteth sixe dayes of the seuen to vs, and reserueth but one to himselfe.

2 From the Lords owne right,
Exod. 20. 10. that the seuenth day is his day, and not ours, and that he hath set it apart to himselfe and to his owne seruice.

3 From the Lords owne exam-
Exod. 20. 11. ple and practise, that he himselfe on the seuenth day rested from his worke of creation.

4 From the hope of blessing,
Exod. 20. 11. that the Lord hath set apart the Sabbath, not only as a day of seruice to him-

himſelfe, but alſo as a time and meanes of bleſſing to all that carefully and conſcionably obſerue it.

The end of the fourth Commandement.

The fift Commandment.

The affirmatiue part.

The fift Commandement containes a precept,

Honour thy father and thy mother;

And a confirmation of it, by a promiſe made to ſuch as yeeld obedience to it, in theſe words,

That thy dayes may be long in the Land, which the Lord thy God giueth thee.

The precept requires all due reſpect, and all due cariage of inferiours towards their ſuperiours; and by neceſſarie conſequence, of ſuperiours alſo towards their inferiours, and of equalls among themſelues; and that either in generall or particular.

Firſt, in generall, as of inferiours, towards

towards their ſuperiors, ſtanding in two things,

1 In yeelding to them reuerence.

2 In a care and endeuour to deſerue well of them.

In yeelding to them reuerence, and that inward and outward:

1 Inward reuerence, (namely) a reuerent opinion and eſtimation of them; that they thinke and eſteeme of them reuerently in regard of Gods ordinance, in ſetting them ouer them, and becauſe they beare Gods image. Leuit. 19.3. 1.Sam.10. 26. Rom.13.1.2. Epheſ.6.5.

2 Outward reuerence, (namely) a manifeſtation of their inward reuerence, both by word and deed, both by reuerent ſpeeches, and by reuerent behauiour; as by riſing vp before them, by baring the head, by bowing the knee, and ſuch like. 1.Sam.1.15. Leuit.19.32. Gen.18.2. Mar.10.17. Exod.18.13. 1.King.2.19.

In a care and endeuour to deſerue

well of them, ſtanding in yeelding two things vnto them:

1 *Obedience.*

2 *Thankfulneſſe.*

1 Obedience, which is a willing
1.Pet.2.13.14 ſubmitting of themſelues to their
Heb.13.17. lawfull Commandements, and
Pro.15.5. counſells, and to their admonitions and reproofes, and corrections.

2 In thankefulneſſe, which is
Gen.4.7.25. not onely a thankfull acknowledge-
1.Tim.5.4.17 ment of their goodneſſe towards them in word; but an indeuour alſo to requite them by doing good to them; againe and that two waies,

1 By yeelding them their helpe in outward things, if they ſtand in need of it. Rom.13.6.7. Galat.6.6.

1.Tim. 2.1.2. 2. By praying for them.

Secondly, of ſuperiours towards their inferiours, ſtanding

1 Either in yeelding that which is due from them, to all that are any way

way inferiour vnto them, in age, place or gifts. And the things that are due from them to ſuch inferiours, are,

1 To go before them in an holy conuerſation and good example, ſhewing forth all grauity according to their place, by their countenances, geſtures, wordes and deeds. Iob.29.7.8. Philip.3.17. Tit.2.7. 1.Pet.5.3.

2 In meekeneſſe of ſpirit, to yeeld to them in good things, reſpecting them as their brethren. Deut.17.20. 2.King.5.13. 14.

3 Keeping and maintaining their ſtate and place: to be afraid to wrong or deſpiſe the meaneſt or their inferiours. Iob.31.13. Rom.14.3.

2 Or in yeelding that which is due from them towards ſuch as are inferiours to them, more eſpecially in reſpect of place, and are vnder their power and gouernment; and the things that are due from them to ſuch inferiours are.

1 To rule them in the Lord, and
Deut.17.19. 1.Sam.2.30. 2.King.23.1. 2.3. to endeauour that God may be honoured by all that are vnder their gouernment.

2 To seeke their good, the good
Rom.13.4. Isai 49.23. Num.11.12. Gen.19.18. Gen.9.26.27. Heb.11.20. of their bodies, and the good of their soules, by prouiding good things for them, by protecting and supporting them; by giuing them good instructions, cõmandements and counsells, by praying for them and blessing them, according to the power they receiue from God.

3 In wisedome and discretion,
Psal.101.6.7. Rom.13.3.4. to vse their authority ouer them, to the fauouring, countenancing, and rewarding the good and such as do well; and to the discountenancing and punishing the bad and euill doers, according to their faults and offences.

3 Thirdly, of *Equalls* among them-

themſelues, ſtanding in a modeſt preferring each other before themſelues, both in opinion and practiſe. Philip. 2. 3.

In particular, according to the relation of certaine perſons, either of ſuperioritie or of inferioritie: and that either in priuate, as in the family; or in publike, as in the *Church or Common-wealth*: of theſe ſeuerally.

Priuate in the family, which is,

1 Either naturall betweene parents and children.

2 Or by calling and condition, as betweene the husband and the wife, or betweene the maiſter and the ſeruant.

The due reſpect and due carriage of children towards their parents ſtands in yeelding to them, 1 *Reuerence.* 2 *Obedience.* 3 *Thankefulneſſe.*

Reuerence: Inward both in heart and minde, reuerencing them by

Leuit. 19.3. Malac. 1.6. Heb. 12.9. thinking and esteeming reuerently of them, by louing them and fearing them, in regard of their authoritie ouer them, and of Gods image which they beare as they be parents be they neuer so meane or poore.

Outward, declaring their inward reuerence of them, by their outward reuerent behauiour towards them, both in their wordes and gestures.

Obedience, (namely) a willing and hearty yeelding, so farr e as they are able, to the voice an d wil of their parents:

Standing,

1 In a cheerfull yeelding so farre as they are able, to these things which their parents teach or counsel or command, being things honest and lawful, though neuer so base or painfull.

Gen. 24.15. Pro. 1.8. Ephes. 6.1. Colos. 3.20. 1. Sam. 2.25.

2 In a quiet and patient suffering of

of that which their parents do inflict and lay on them in word or deed, be it admonition, reproofe, or correction: Pro.13.1. Pro.15.5. Heb.12.9.

Expreſſed in two things,

1 In the choice of a fit and lawfull calling, children are to be directed therein at the diſcretion of their parents. 1.Sam.8.1. Mar.6 3.

2 In being ordered and diſpoſed of by their parents in marriage. Deut.7.3 Ierem.29.6.1. Cor.7.38. Gen.21.21. Gen.24.3.4. Iudg.14. 1. 2.

Thankefulneſſe ſtanding,

1 In yeelding a comfort to them by their honeſt and good carriage. Pro.10.1.& 15.20.

2 In ſuccouring and releeuing them in caſe of want. Pro.23.15.16 Gen.47.12. Rut.2.18.

3 In praying for them. 1. Tim. 1.2.

4 In comforting them as they are able in time of their ſickeneſſe,

Gen.48.1. Gen.25.9. Gen.35.29. Gen.50.12.13 and in committing their bodies to the graue being dead, after an honeſt and ſeemely manner.

Parents. The due reſpect and due carriage of parents towards their children, ſtands in bringing vp their children, and in a wiſe diſpoſing of them being brought vp.

And touching education, they are to be carefull that their children may liue; expreſſing that care,

Mat.7.9.10. 1.Tim.5.8.10 1 In yeelding to them (according to their abilitie) ſuch competent food and cloathing, and other neceſſaries, as be fit for them, & agreeable to their age.

1.King.21.3. Pro.19.14. 2.Cor.12.14. 2 As God giueth them abilitie, by diligence in their callings, and a carefull vſe of all good and lawfull meanes, and a wiſe ordering of their expences, in prouiding and laying vp ſome thing for the maintenance of their children in time to come; ſo

as

as they pinch not themſelues in things neceſſarie, nor neglect the doing of that good they are bound to do, to the *Church*, *Common-wealth or poore*; and wiſely ordering and diſpoſing of things prouided for the good of their children, by

Diſpoſing them by wil, or otherwiſe as ſhall be thought fit, in their life time. Gen.25.5.6. Iſai.38.1. Num.28.7.8.

And that children may liue wel, expreſſing that care,

1 In being carefull that their children newly borne may with all conuenient ſpeed and in due order be admitted into the true viſible *Church* of God by Baptiſme, and haue fit names giuen to them. Gen.21.3.4. Luk.1.59.60.61. Luk.2.21.

2 Not onely in teaching them ciuilitie and good manners, and in trayning them vp in learning and humane knowledge, and humane affaires, Deut.4.10. Deut.6.7.20.21. Deut.11.19.

Pro.22.6. Ephes.6.4. 2.Tim.3.15. affaires, but inſtructing them alſo in Religion, and endeuouring to ſow the ſeeds of godlines in their hearts, ſo ſoone as they are able to ſpeake and come to the vſe of reaſon and vnderſtanding, and endeauouring that as they grow in yeares, ſo they may grow and increaſe in knowledge.

1.King.1.6. Pro.13.24. Pro.19.18. Pro.23.13.14. Heb.12.7 9. 3 In checking and rebuking them when they do offend and do amiſſe, & in words reprouing them diſcreetly, if that wil ſerue the turne; if not, in giuing them ſeaſonable, due and moderate correction.

Gen.28.1. Gen.48.15.16 1.Chron.29. 19. Iob.1.5. 2.Sam.12.16. 4 In praying for their good, and for the bleſſing of God on their bodies and on their ſoules.

In a wiſe diſpoſing of them being brought vp, ſtanding,

Gen.4.2. Gen.46.34. Gen.47.3. 1 In the choice of a fit and lawfull calling, and courſe of life for them.

2 Know-

2 Knowing them to be marriage- Gen.21.21.
able, and not to haue the gift of con- Gen.24 3.4.
tinencie, in vſing their beſt endeuor Gen.28.1.2.
to prouide fit matches for them in Gen.38.6.
time, or at leaſt aduiſing them there- Ierem.29.6.
unto by themſelues or by their 1.Cor.7.36.
friends, and therein to haue a ſpeci- Pro.31.30.
all reſpect to wiſedome and pietie. Eccleſ 7.13.

The due reſpect and due carriage of the wife towards her husband, ſtandeth in yeelding to him *ſubiection, loyaltie*, and *faithfull loue, helpe* and *comfort*.

1 *Subiection* (namely) an humble ready and willing yeelding and ſub- Gen 3.16.
mitting of her ſelfe to the gouern- Rom 7.2.
ment of her husband, ſtanding in Epheſ.5.22.
yeelding to him reuerence inward 23.24.
and outward, and obedience. Coloſſ.3.18.

1 Inward reuerence (namely) in carrying in her minde a reuerent o- Epheſ.5.23.
pinion & eſtimation of him, think- 1.Pet.3.2.
ing reuerently of him, and carrying

in

in her heart a reuerent awe and feare to offend him in any thing, acknowledging him as her head, though he be neuer ſo poore or meane in the world.

2 Outward reuerence, (namely) a manifeſtation of her inward reuerence, by outward meekneſſe and lowlineſſe, expreſſed in her ſpeech; giuing him reuerent titles & terms, and in her countenance, and in all her behauiour towards him.

Gen 18.12. 1.Pet.3.6. 1.Tim.2.6.10 11.12.

Obedience, willingly yeelding her ſelfe to be commanded, gouerned and directed by him in all things honeſt and lawfull, though they be neuer ſo croſſe and contrarie to her owne minde; according to her abilitie doing what he giues in charge to be done, and forbearing to do that which he forbids.

Gen.12.5. Gen.13.1. Gen.31.4.to 17. 2.King 4.22. 1.Pet.3.6.

2 Loyaltie, and faithfull loue, (namely) a conſtant keeping of the mar-

marriage couenant made with him, and a conſtant yeelding to him, all duties of loue that concerne her, ſo long as they liue together, with a deſire to giue him all holy contentment; expreſſing that Pro.2.17. Pro.31.12. Rom.7.2. Tit.2.4.

1 In her chaſtity, being chaſt and faithfull to him both in her mind and body, and keeping her ſelfe to him onely. Pro.31.11. Tit.2.5. 1.Tim.3.11.

2 In her ſecreſie, keeping ſecret his honeſt intents, ſayings and doings, which he would not haue diſcouered; and hiding and couering his faults from all, ſauing thoſe who may helpe to better him; and to pray to God for his amendment. Pro.11.13. Pro.12.4. Pro.31.11.

3 Helpe and comfort, and that

1 In reſpect of his body, according to her ability vſing her beſt endeauour to preſerue his body in health; and if it be ſicke, to tender it and to looke to it, with all careful- Gen.2.18. 1.Cor.11.9.

neſſe

neſſe and diligence.

2 In reſpect of his outward eſtate, (as much as concernes her in her place) helping him in the gouernment of the family, and as the Lord makes her able; being prouident for his eſtate by exerciſing her ſelfe in ſome profitable employment, by appointing her maydes their worke, and ouerſeeing them therein, and by wiſe ordering of her children and ſeruants, inſtructing them and admoniſhing them as occaſion is offered.

Gen.27.9. Pro.31.15.23. Eccleſ.4 9.10. 1.Tim.5.14. Pro.31.13. to 29.

3 In reſpect of his ſoule, vſing her beſt endeuour to refreſh his heart with comfort in time of heauineſſe and ſorrow, and to ſtir him vp, and to helpe him forward in good duties, & to ioyne with him in the performance of them, and to pray for the good of his body and the good of his ſoule.

Iob.19.17. 2.King.4 9.10 1.Tim.2.12.

The

The due reſpect and due carriage of the husband towards his wife, ſtandeth in a wiſe and right vſage of his power and authoritie ouer his wife, in tender loue to her, and in giuing honour to her. Husbands dutie.

1 In a wiſe and right vſage of his power and authority ouer his wife, and that, ſtanding

1 In vſing it ſo as he maintaine his prehemmence & ſuperiority in all things, carrying himſelfe as head and gouernor ouer his wife. Gen.3.16. Ephes.5.23. 1.Cor.11.13.

2 In vſing it not as a tyrant ouer her after his owne luſt and pleaſure, but ſo as may be for her good in all things, and ſo as his gouernment be void of rigour and bitterneſſe, Coloſſ.3.19. Pro.2.17. Ephes.5.23. Gen.2.22. 1.Pet.3.7.

In tender loue to her, ſtanding in cleauing to her as one with himſelfe by the bond of mariage, in true loue and affection of his heart, in Gen.2.24. Mat.19.5.6.

ſpeciall

Mar.10.7.8. ſpeciall manner expreſſing that loue and affection to her, in loue to her body, and in loue to her ſoule.

In loue to her body, expreſſing that,

Gen.24.67. Pro.5.19.20. Malac.2.14.15 1 In contenting himſelfe with the loue of his owne wife only, and keeping himſelfe to her alone, both in his minde and body; manifeſting that,

By being willing to haue his abode with her as much as may be; 1.Pet.3.7. and his calling will ſuffer him; and Gen.29.8.9. Iſai.62.5. by liuing cheerefully with her, letting her haue all comfortable familiarity with him. Pro.5.18.19.

2 In regarding carefully the good of the body of his wife, as he 2.Sam.12.3. regards the good of his owne body; Epheſ.5.28. 29. manifeſting that,

By prouiding as God makes him Gen.30 30. able, all things needfull and fitting Exod. 31.10. for her maintenance, according to Pro.27.27. his

his place and calling, both for the time of his life, and after his death, if he die before her; and ordering all things to the best, and by protecting her as much as he is able from all iniuries both at home and abroad. 1.Tim.5.8. Gen.28.16.

2 In loue to her soule, dwelling with her as a man of knowledge, being carefull, and vsing his best endeuour in wisedome and discretion to do good to her soule; manifesting that, 1.Pet.3.7. Ephes.5.25.26 27. 1.Cor.7.16. Pro.2.17.

1 In going before her in good example.

2 In vsing his best endeuour either to plant good things, or to increase them being already implanted in her soule, by teaching and instructing her, by giuing her good counsell, by encouraging and comforting her, and by praying for her; and likewise in vsing his best endeuour to amend and cure the things 1.Cor.14.35. 1.Sam.1.8. 2.Sam.12.24. Gen.25.2. Gen.30.2.

2.Sam.6.21. Iob.2.10. that are amiſſe in her, & to reclaime her when ſhe doth offend in word or deed, the offence being ſuch as lieth in his power to amend, by ſeaſonable and louing admonition or reproofe, as occaſion is offered.

In giuing honour to her, ſtanding,

1 In making account of her as his companiõ & yoake-fellow, & fellow helper, allowing her to helpe him in the gouernment of the family; and leauing her (ſhe being able and faithfull) in ſome houſhold matters, to her owne will and to her owne indgment and diſcretion; & maintayning her authoritie and honour amongſt children, ſeruants, and others in the houſe.

Gen.2.18.19. Pro.31.27. 1.Tim.5.14.

2 In a wiſe and patient ſuffering and bearing with her naturall infirmities, ſo farre forth as they are diſpleaſing to him.

Rom.15.1. Gal.6.2. 1.Pet.3.7.

3 In

3 In ſuffering himſelfe ſometimes to be admoniſhed or aduiſed by his wife. Gen.21.12. 1. Sam.2.23.

The dutie of ſeruants. Seruants.

The due reſpect and due carriage of ſeruants towards their maiſters, ſtandeth in yeelding to them, *Reuerence, ſubiection, faithfulneſſe,* and *thankefulneſſe.*

1 *Reuerence*, inward and outward.

1 Inward reuerence, (namely this) in thinking & eſteeming reuerently of them, and carrying in their hearts a reuerent awe and feare of them, diſcerning Gods Image in them, and that they ſtand in *Chriſt* his ſtead vnto them, in regard of their power and authoritie ouer them as they be their maiſters, be they neuer ſo poore or meane in the world. Malac.1.6. Ephes.6.5.6.7 Coloſſ.3.22. 23.24. 1.Pet.2.18.

2 Outward reuerence (namely) a manifeſtation of their inward re-

2.King.5.13. 25. Pro.18.18. Act.10.7. uerence, by their reuerent behaui-our towardes them, both in word and deed; as by giuing them reuerẽt titles, by bowing to them, rising vp before them, vnbaring the head, and such like.

2 Subiection (namely) an humble, ready, and willing submitting of

Tit.2.9. 1.Pet.2.18. themselues to the exercise and practise of that authority and power that their maisters haue ouer them,

Ephes.6.5. Colos.3.22. standing in yeelding obedience to the voice and will of their maisters; and that standing,

1 In ready and cheerfull yeelding

Gen.24.2.3.4. 9.10. 2.Sam.7.8. Luke 7.8. Luke. 17.7.8. 9. (so farre as they are able) to those things which their maisters teach them, or counsell them, whether they be things that pertaine to their honest and lawfull callings and be their ordinarie workes, or they be duties of pietie and religion: and a ready and cheerful doing as they are able

able, of things commanded by their maiſters, being things fitting & honeſt & lawful, though they be neuer ſo baſe, and neuer ſo laborious and painfull.

2 In a meek and patient bearing of that checke, rebuke or correction that is layd on them by their maiſters, yea though the correction be without iuſt cauſe, or vnreaſonable, and more then it ought to be. Gen. 16.6.8.9. 1.Pet.2.18.20 Tit.2 9.

3 Faithfulneſſe (namely) a yeelding of ſincere and ſingle hearted ſeruice to their maiſters, and doing their beſt endeuour in euery thing, to anſwer that truſt that their maiſters do repoſe in them; expreſſing that, Coloſſ.3.22. 23. Tit.2.10.

1 In diligence and painefulneſſe, in being diligent in doing that buſineſſe they are ſet about by their maſters, & doing it with the vttermoſt ſtrength of their minds and bodies, Epheſ.6.5.6. Col.3.22.23. Gen 24.33. Gen.31.40.

or both, according to the qualitie of the buſineſſe, and that as well in the abſence as in the preſence of their maiſters.

2 In truſtie ſeruice, in a care of their maiſters good and profite and lawfull aduantage at all times; being as carefull and thriftie for their maiſters and their families, as they would be for themſelues, and their owne families.

Mat. 25. 19. to 29.
Tit. 2. 10.
Gen. 31. 38. 39
Gen. 39. 6. 7.

3 In ſecreſie and care of their maiſters good name, keeping ſecret their honeſt intents, ſayings and doings, which they would not haue diſcouered; and as much as may be, hiding and couering their wants and infirmities, and not blazing them abroad.

2. Sam. 16. 3.
2. King. 6. 11.
Micah 7. 5. 6.

4 Thankfulneſſe, (namely) not onely an acknowledgment in word of their maiſters care ouer them for their good, and of the good they receiue

receiue from them, their maiſter being carefull to do them good; but a care and endeuour alſo in ſeruants (ſo farre as they are able) to anſwer that care of their maiſters and that good they receiue from them, by doing good to them againe; ſtanding,

1 In yeelding comfort and in bringing credite to them, by their honeſt and religious good behauiour and carriage. Gen.39.8.9. Pſal. 101.6.7. Pro.14.35.

2 In praying for their maiſters, and for direction and good ſucceſſe in their buſineſſe. 1.Tim.2 1. Gen.24.12.

3 In prayſing God for their good gifts, & for their care they take with them for their good, and for the good ſucceſſe they find in their workes and buſineſſes. 1.Tim 2.12. Gen.24.27.

The due reſpect and due carriage of maiſters towards their ſeruants ſtandeth in two things: Maiſters.

1 In a wiſe and right vſage and exerciſe of their power and authoritie ouer their ſeruants.

2 In being helpfull vnto them for their good.

1 A wiſe and right vſage and exerciſe of their power and authority ouer their ſeruants, ſtandeth

1 In dealing iuſtly with them.

Coloſſ.4.1. 2 In doing that which is equall and conſcionable to them, Coloſſ. 4. 1.

In dealing iuſtly with them, and that,

Leuit.25.46. Pro.12.10. 1 In requiring of them not onely things lawfull and poſſible, but things alſo proportionable to their abilitie and ſtrength.

Deut.24.14.15 Pro. 31.15. & 21. Mat.10.10. Leuit.19.13. Iam.5.4. 2 In yeelding to them meate, drinke, and apparel, fitting for them in regard of their ſeruice, and in regard of their order and degree, and their qualitie and condition in the family;

family; or competent wages to prouide the ſame, being carefull that they haue their meate and drinke, and their whole wages in due ſeaſon.

3 In yeelding to them iuſt cenſure and correction for their faults, not cenſuring or correcting them, without iuſt cauſe or exceſſiuly, but wiſely and diſcreetly, admoniſhing, checking and rebuking them when they do amiſſe, with wordes, if that will ſerue the turne; if not, giuing them ſeaſonable, due and moderate correction. Pro.19.29. Pro.29.19. Exod.21.20.

2 In doing that which is equall and conſcionable to them, and that

1 In yeelding to them moderate reſt from their labours, and lawfull and ſeaſonable recreation, without which they cannot continue with any cheerfulneſſe in their callings; and eſpecially allowing them liber- Exod.23.12. Deut.5.14. Pro.12.10.

tie

tie to ſanctifie the Sabbath both in publike and priuate.

2 In being carefull for their ſeruants when they fall ſicke in their ſeruice, prouiding according to their abilitie, things needfull for them in time of their ſickneſſe.

Mat.8.5.6.
1.Sam.30.13.

3 In yeelding to them according to their ability, ſome further recompence ouer and aboue their wages when they depart from them, according to the good and faithfull ſeruice they haue done them, and according to the time they haue bene with them.

Deut.15.13.14

2 In being helpefull to them for their good, and that in reſpect of their calling and religion.

1 In reſpect of their calling, (namely) in ſeeing them follow the workes of their calling, ouer-ſeeing them in their workes, and directing them in the doing of them, not only

Pro.29.21.
Exod.35.34.
Pro.31.27.

ly ſo as may be for their owne preſent good and lawfull benefite, but ſo alſo as may be for the good of their ſeruants in time to come; teaching them wherein they are vnskilful and need teaching, eſpecially in their trade and myſterie, faithfully opening that to them, and ſo as they may beſt and moſt eaſily learne it.

2 In reſpect of religion, and that firſt in being carefull that their ſeruants keepe an holy reſt to God on the Sabath, endeuoring to fit them for publike exerciſes, and bringing them to the publike aſſemblies in due time, & looking that there they behaue themſelues religiouſly the whole time; and after the publike exerciſes are ended, taking account of that which they haue heard, that they may profite in knowledge and holy obedience. Exod.20.10. Pſal.42.4. Act.10.24.33.

Second-

Gen.18.19. Deut.6.7. Iosh.24.15. Ierem. 10.25.

Secondly, in instructing them carefully and diligently in priuate, in the holy Scriptures and in the grounds of religion, that they may grow in knowledge, and may reape benefite by the publike Ministerie of the word; and in praying with them and for them, that the Lord would bestow on them all needfull graces.

The People or Flocke.

The due respect and due carriage of the people or flocke towards their Minister or Pastor, stands in yeelding to them, *reuerence*, *submission*, *assistance* and *thankefulnesse*.

1. King.17.18. 2.King.4.16. 1.Cor.4.1. 2.Cor.5.20. 1.Thess. 2.13. Tit.1.7.

1 Reuerence, (namely) hauing him in reuerent account and estimation, esteeming of him reuerently in their hearts, and expressing their reuerent estimation of him both in word and deed; and especially in hearing him teach the truth of God with reuerence, euen as a messenger

sent

ſent to them of God, and as ſtanding in *Chriſt* his ſtead, and as Gods ſteward and diſpoſer of his ſecrets to them, be he neuer ſo weake or poore.

2 Submiſſion, willingly yeelding themſelues to be taught and guided by him, hearing and knowing his voice, and obeying his doctrine truly deliuered to them out of the word of God, and following him as the ſheepe of *Chriſt* in his holy doctrine and conuerſation. Exod. 24.3.7. Ioh.10. 2.3.4. 5.27. Heb.13.17.

3 Aſſiſtance, and that two wayes.

1 Aſſiſting him by their power, and according to their abilitie, ſtanding for his defence againſt the wrongs and iniuries that are offered and done to him, by il diſpoſed perſons. Ierem.38.7. 8.9. Rom.16.4. 2.Tim.4.16.

2 Aſſiſting him by their prayers, praying for him that the Lord would giue him both abilitie and libertie

Rom. 15.30. 31. Ephes.6.19. Coloss.4.3.4. 2.Thess.3.1.2. Philem.v. 22. Heb.13.18.

libertie to execute and fulfill his ministeriall office; and that he would giue him strength, courage and power to stand against men and diuels, that seeke by force and subtiltie to discourage him, and either to driue him away, or to hold him backe from the faithfull discharge of his dutie.

4 Thankefulnesse not onely acknowledging in word their Ministers care ouer them, and his paines taken with them for their good, he being wel qualified, and being faithfull and carefull and taking paines with them as he ought for their good; but a care and an endeuour also in the people, so far as they are able, to answer that care and that paines of their Minister & the good they do or may receiue from him, by doing good to him againe; that standing

1 In reioycing in him, and giuing thankes to God for him, prayſing God for his good gifts, and for his faithfull care ouer them, and paines taken with them for their good. Iſai. 52. 7. Philip. 2. 29.

2 In yeelding him *double honour, that is, both ſingular loue for his workes ſake, and alſo ſufficient maintenance both in regard of his perſon and calling. *1. Tim. 5. 17. 18. Deut. 19. 12. Galat. 4. 15. 1. Theſſ. 5. 12. 13. 1. Cor. 9. 7. to 15. Galat. 6. 6.

The due reſpect & due carriage of the Miniſter or Paſtor towards his people or flocke, ſtands in watching carefully & faithfully ouer his people, diligently ouerſeeing them, and carefully endeuouring to do good to their ſoules, both to gaine & call them to God that are not called, and alſo to preſerue and keepe them in *Chriſt* that are called; expreſſing that, The Miniſter or Paſtors dutie. Ezech 13. 17. Ezech. 33. 7. Iob 33. 23. 24. Act. 20. 28. 31. Heb. 13. 17. 1. Pet. 5. 2.

1 In vſing and applying his gifts for the beſt good of their ſoules.

2 In

2 In going wisely in and out before them, in vsing and applying his giftes for the best good of their soules; and that

1 By diligent and faithfull preaching the pure word of God to them, in season and out of season, for the best good of their soules; and that

Ierem.3.15. 1.Cor.9.16. 2.Tim.4.2.

By opening to his people the will of God reuealed in his word, faithfully and truly expounding that to them that they may vnderstand it, and deliuering vnto them sound and wholesome doctrine, and that in plainnesse and power, to their capacitie and conscience: and by making right vse and application of it to them, giuing euery one his portion as need shall require and as iust occasion is offered; instructing the ignorant, and endeuoring to build vp his people further in knowledge of the truth of God, refuting errors, that

Nehem.8.8. Ierem.23.16. 28. Ezech.13.3. to 10. 1.Cor.2.4. Tit.1.9. 2.Tim.2.15. Heb.5.12. 2.Tim.2.25. 2.Tim.4.2. Tit.1.9.10. 11.13. Act.18.28.

that either the whole flocke or any of them are tainted withall, or may fall into; exhorting & ſtirring them vp to pietie and all good duties, admoniſhing them that are vnruly, and wiſely rebuking and reprouing them for their ſinnes, and that with meekeneſſe or ſharpeneſſe as occaſion is offered; ſtrengthening the weake, and comforting ſuch as ſtand in need of comfort, and are iuſtly to be comforted.

Iſai 58.1. Tit. 2.1.6.15. Ierem. 23.14. 17. Ezech. 13.10. 11.18.22. 1.Cor.14.3.

2 By a wiſe and right diſpenſing of the Sacraments to them, and alſo by praying for them, & prayſing God on their behalfe, examining them, how fit they be to partake in the holy things of God, and inſtructing them, & endeuoring to make them fit to partake in them to their comfort, and praying for their ſpirituall good, and prayſing God for the ſpirituall good that is beſtowed

1.Cor.4.1.2. Mat.24.45. Pro.27.23. Philip.2.19. 1.Sam.12.23. Philip.1.9. Coloſſ. 1.3.9. 1.Theſſ.1.2. 1.Theſſ. 3.13. 2.Theſſ.1.3.11

on them.

3 In going wisely in and out before them, that is, going before them in all holy example and being a patterne of holy life to them; and that,

Exod. 28. 30. Philip. 4. 9. 1. Tim. 4. 12.

Both in doing good things, and in the practise of euery good worke. And also in suffering.

Mat. 5. 14. 15. 16. Tit. 2. 7. 2. Tim. 2. 3.

The due respect and due carriage of the subiects towards their Magistrates, standeth in yeelding to them *reuerence*, *submission*, *fidelitie*, and *thankefulnesse*.

1. Tim. 3. 4 5. 7. 1. Cor. 9. 19. to 25.

Subiects.

Reuerence both inward and outward.

1 Inward reuerence, (namely) thinking and esteeming reuerently of them; and carrying in their hearts a reuerent awe and feare of them, acknowledging Gods image in them, and that they haue their authority from God, and are ordained

Psal. 82. 1. 6. Eccles. 10. 20. Rom. 13. 1 7.

of

of God, and are his deputies, and ſtand in his ſtead as they be Magiſtrates.

2 Outward reuerence, (namely) a declaration of their inward reuerence, expreſſing their outward reuerent behauiour towards them, both in word and deed, by giuing them titles of honor and reuerence due to them, by bowing to them, by ſtanding bare in their preſence, by keeping ſilence in Courts of iudgement till they be called to ſpeake. 2.Sam.15.21. Dan.4.16. Act.26.25. Iude epiſt.v.8. 2.Sam. 9.6.8. 1.King.2.23. 2.King.3.14. Act.24.10.

Submiſſion, (namely) an humble ready and willing ſubmitting of themſelues to the exerciſe and practiſe of that authority and power that their Magiſtrates haue ouer them, ſtanding in yeelding obedience to them; expreſſing that 1.Pet.2.13. Tit.3.1.

1 In yeelding willingly and readily ſo farre forth as they are able, to thoſe things that their Magi- Ioſh.1.16.17. 1.Sam.16.19. 20.

2.Sam.15.14. 15. 1.King.2.25. 2.King 10.25. ſtrates do command, keeping and performing according to their ability, the expreſſe commandement of their Magiſtrates, in all things honeſt and lawfull.

2.Sam.19.27. 28. Pro.24.21.22. Act.25.11. Rom.13.4. 2 In a quiet and patient bearing of the cenſures and puniſhments that their Magiſtrates lay on them for their offences in breaking their good and wholſome lawes, though it be to the loſſe of their liues.

1.Sam.22.14. 2.Sam.20.2. 3 Fidelity, (namely) a loyall and ſound hearted loue to them, conſtantly cleauing to them, and not ſhrinking from them when they haue need of them, nor deceiuing them at any time, nor in any thing wherein they ought to be faithfull.

Expreſſing that:

1.Sam.19.24. 5. 1 In a tender care of their honour and dignitie, endeuouring as much as they are able, within compaſſe of

of their place and calling, to keepe their Magiſtrates from doing any thing that may blemiſh them in their place and office: as being ſuch as may ſpeake to them, by ſpeaking plainly vnto them, yet reuerently and dutifully; and by diſſwading them as much as they may, from that which is amiſſe, when they ſee they are about to do any euill, and not flattering and ſoothing them vp in any euill courſe. 2.Sam.24.3. Ierem.36.25.

2 In ſtanding as much as they are able for the defence of their life and ſtate, eſpecially in defending to their vttermoſt power the life of their Prince and ſupreame Magiſtrate, though it be to the loſſe of their owne liues. 2.Sam.15.21. 2.Sam.18.3. 2.Sam.21.17.

3 In keeping ſecret their honeſt intents, ſayings and doings, which they would not haue diſcouered; and in diſcouering of treaſons, 2.King.6.11. 2.Sam.17.15. 16. Heſt.2.21.22.

conſpiracies, practiſes and dangers, intended againſt their liues and perſons, and eſpecially againſt the life and perſon of their Prince and ſupreame Magiſtrate.

3 Thankefulneſſe, not onely acknowledging in word, their care ouer them for their good, and the benefites they enioy vnder their wiſe and good gouernment (their Magiſtrates being carefull as they ought to be for their good,) but a care and an endeuour alſo in ſubiects ſo farre as they are able, to anſwer that care and good they do or may receiue by their good gouernment, by doing good to them againe.

And that,

1 In yeelding to them outward helpe and ſupport willingly and cheerfully, paying to them ſubſidies, taxes and other payments neceſſary

Mat. 22. 21. Rom. 13. 6. 7.

ceſſarie for the maintenance of their eſtate, eſpecially the eſtate of the Prince, both in time of peace and in time of warre.

2 In praying for them, eſpecially for their Prince and ſupreame Magiſtrate, for his perſon, ſtate, and happie gouernment. 1. King. 1. 39. Ierem. 29 7. 1. Tim. 2. 1. 2.

3 In praiſing God for their good gifts, the right vſe of their authority, and the bleſſing of God on their publicke actions that concerne the common good, the good of their ſubiects, both in peace and in warre. Pſal. 21. 1. Tim. 2. 1. 2.

The due reſpect and due carriage of the Magiſtrate towards his ſubiects, ſtands in a wiſe and right vſage of his good gifts, and of his power and authority ouer his ſubiects, in vſing and applying his gifts and authority in that place and office he holdeth in the commonwealth, for the beſt good of his ſub- Magiſtrates. Iſai. 49. 23. Rom. 13. 4. 2. Tim. 2. 1. 2.

iects and of the common wealth; and that,

By a carefull promoting and aduancing of true religion and the pure worſhip of God, and by diſcountenancing and defacing of all vngodlineſſe, and all falſe and idolatrous worſhip, according to his place and power: the chiefe Magiſtrate according to his place and power, and the inferiour Magiſtrate according to his. As the chiefe Magiſtrate is to do it:

2. King. 18.4.
2. King. 13.3. to 21.
2. Chron 17.6
2. Chro. 34.31
1. Tim. 2. 2.

1 In his owne perſon, (namely) by taking knowledge of true religion himſelfe, and by imbracing it and practiſing it in his owne perſon.

Deut. 17. 18. 19
2. Sam. 6. 14.
2. Chron. 19. 3

2 In thoſe that be vnder him: and that,

1 By making and eſtabliſhing in his kingdome, ſuch good and wholſome lawes and orders, as ſerue to maintaine

1. Chron. 23.

maintaine and vphold the truth of religion, and to inhibite and to put downe all falſe religion, and to keep out of his kingdome and dominion all confuſed mixture of religion, and by ſeeing thoſe lawes and orders duly executed. 2.Chron.25.1. to 9. Iudge 17.6.

2 By prouiding as much as he may, that his ſubiects may be taught the truth of religion, and inſtructed in the wayes of God, to that end planting and maintaining ſchooles of good learning and Vniuerſities in his dominions; and looking that able and ſufficient Paſtors be ſet ouer the ſeuerall Churches in his kingdome. 2.King.9.1. 2.King.22.14 Iſai.49.23. 2.Chron 19.8 9. 2.Chron.31.2.

3 By taking order that Paſtors & teachers do their dutie in preaching true and ſound doctrine, and in other holy adminiſtrations; countenancing the good and faithfull, and diſcountenancing the careleſſe and negli- 2.King. 23.4. 2.Chron.29.4 5.11.

1.King. 2.26. 27.35. Exod.22.20. Leuit.24.6. negligent; and remouing ſuch as be erroneous and ſcandalous, and deſerue to be remoued; and by taking order that the people yeeld themſelues to be taught and guided by their Paſtors, for the good of their ſoules; and that hereticks, idolaters, and blaſphemers, be puniſhed according to their offences.

The inferiour Magiſtrate is to do it,

1 In his owne perſon, by taking notice of true religion himſelfe, and by embracing it, and practiſing it in his owne perſon according to his place and calling. Pſal.2.10.11.12. Pſal.148.11.

2 As much as he may, in all thoſe that be vnder his power and authoritie; and that,

1 By a diligent and carefull ouerſeeing of his vnder officers (he being one that hath officers vnder him,) and by looking to them that they

they performe their duty in promoting true religion and the pure worſhip of God;& in diſcountenancing the contrarie, ſo farre as concernes them in their places and offices,encouraging the good and faithful, & diſcountenancing, reprouing and cenſuring thoſe that be careleſſe and negligent, according to their faults and offences. Nehem.13.10 11. Nehem.13.17 25 28.

2 By executing duly and impartially thoſe good lawes and orders, that are eſtabliſhed for the maintenãce of true religiõ & the pure worſhip of God,to his vttermoſt power & ſo far as concerns him in his place and office, to the countenancing of good cauſes of religion and religious perſons, whether Miniſters or others;and to the diſcountenancing and repreſſing of bad and wicked cauſes and perſons, as heretickes, idolaters, and ſuch like. Iſai.22.22.23. Ierem.38.4.6. Mica.3.2. Rom.13.3.4.

2 By

2 By a carefull prouiding for the peace and ſafety, and quietneſſe and outward welfare of his ſubiects, according to his place and power; the chiefe Magiſtrate according to his place and power, the inferior Magiſtrate according to his, as the chiefe Magiſtrate is to do it by vſing his power.

Rom. 13. 4. 1. Tim. 2. 2.

1 For the eſtabliſhing of peace and quietnes amongſt his ſubiects; and that,

Iſai. 10 1. 2.

1 By making ſuch good and wholeſome lawes in his kingdome, as ſerue to ſettle vnity and concord, and equitie and iuſtice amongſt his ſubiects, and by ſeeing thoſe lawes duely executed, that euery one of his ſubiects may (as much as is poſſible) haue his right, and that which in equitie and conſcience belongs to him; and that none of them be any way, in body, goods

Pſal. 122. 3.

or

or name wronged or oppreſſed. Exod.18.21.

2 By a wiſe and carefull choice of his vnder gouernors, both in time of peace and in time of warre, that they be qualified as they ought to be, that they be men of courage, fearing God, dealing truly, and hating couetouſneſſe. 22. 2.Sam.8.15. 16.&c. 2.Chron.19. 5.6.7.11. 1.King.1.52. Pro.16.14.15.

3 By pulling down the wicked & enemies of peace, and by maintaining and defending the quiet, and peaceable, and innocent, that ſeeke to him for ſuccour and reliefe. Pro.20.26. Rom.13.4.

2 And for the keeping and maintaining of peace and quietnes, and for the preſeruing of the outward welfare of his ſubiects; & that,

1 By requiring onely ſo much outward helpe and ſupport from them as is meete and neceſſary for the maintenance of his eſtate, either in time of peace or warre, not oppreſſing them with exactions and grieuances. 1.Sam.8.11. 12.&c. 1.King.12.14.

2 By

1.King.5.4.5.6. 2 By making lawfull leagues of friendſhip and peace with his neighbour Princes and Gouernours.

Iudg.4.14. 2.Sam.20.6.7 2.King.18.7.8 3 By ſtanding for the liberty of his kingdome and ſubiects if need be, by force of armes, by fighting for it, either for the defending of it againſt the ſeditious and rebellious within his kingdome and dominions, or againſt the common and forreine enemies of it, or for the recouering of it againe being loſt.

The inferiour Magiſtrate is to do it,

1 By a carefull and diligent ouerſeeing of his vnder officers (he being ſuch a one as hath officers vnder him) looking to them that they performe the duty that concernes them, touching the peace, and ſafety, and quietneſſe, and outward

Nehem.5.1. 2.3&c.

wel-

welfare of men where they haue to do; that they deale iuſtly, and truly, and equally betweene man and man, and that they wrong no man in any cauſe or matter which they haue to deale withall: encouraging the good and faithfull, and diſcountenancing, reprouing, and cenſuring ſuch as be careleſſe and faulty, according to their offences.

2 By acquainting himſelfe with the good lawes and cuſtomes of the land and kingdome where he holds his office, and by being skilfull in all thoſe cauſes that ſhall come before him, that he may wiſely rule and gouerne all ſorts of men that he hath to deale withall, and may wiſely apply his knowledge to euery particular occaſion. Deut.1.13.15. Num.11.16. Act.24.10.

3 By admitting willingly all iuſt complaints, and taking notice of all aggreeuances that are brought be-

fore

fore him, throughly examining
2.Sam.15.3.4. them by all due circumſtances, and
Pro.18.17. hauing ſo examined them, by put-
Leuit.19.15. ting difference betweene good and
Deut.1.16.17. bad cauſes and perſons, and deci-
Deut.16.18. 19. ding thoſe cauſes ſo examined, vn-
Iudg.19.30. corruptly, giuing iuſt iudgement
1.Sam.8.3. without partialitie or reſpect of per-
Pro.17.23. ſons, and without receiuing of
Iſai.1.23. bribes and gifts to peruert iudge-
Hoſ.4.18. ment.
Ioſh.7.24.
Rom.13.4.

4 By ſeeing or taking order, that due and ſeaſonable execution be done on offenders and malefactors, according to the iudgement and ſentence paſſed on them, Ioſh.7.24. Rom.13.4.

3 By a carefull procuring of ciuill honeſtie, good manners, and good order amongſt his ſubiects, according to his place & power; the
1.Tim.2.2. chiefe Magiſtrate according to his place and power, and the inferiour

Magi-

Magiſtrate according vnto his, as the chiefe Magiſtrate is to do it, thus:

By making ſuch good lawes and orders in his kingdome, as ſerue to maintaine ciuil honeſty, good manners, and good order among his ſubiects; and to inhibite and to put downe all things that are thereunto contrarie, and by ſeeing thoſe lawes and orders duly executed, looking to it as much as is poſſible, that his ſubiects walke orderly, being euery one imployed according to his abilitie in ſome honeſt and lawfull calling; and that all lewd perſons and practiſes, and all occaſions of luſt and vnthirftineſſe be remoued, as ſtewes, houſes of filthineſſe, houſes of gaming, and ſuch like.

Rom. 12. 17. Philip. 4. 8. Eccleſ. 5. 8.

1. King. 15. 12.

The inferiour Magiſtrate is to do it,

By executing duly and impar-

tially, both by himſelf, and by ſuch as be in office vnder him, the good lawes and orders made for the maintaining of ciuill honeſty, and for the inhibiting & putting downe of thoſe things that are thereunto contrarie: ſtanding

1 In ſetting ſuch poore perſons as be luſtie and ſtrong, to worke, and not ſuffering them to be idle, and to make begging and wandring their trade of life; but puniſhing them according to law, if they be found roauing and wandring: and in ſeeing that no maintenance or allowance be giuen to ſuch without puniſhment, vnleſſe they will ſettle themſelues to ſome honeſt labour and imployment.

2. Theſſ. 3. 10. 11. 12. Iob. 30. 5. 6. 7. 8.

2 In taking order that ſuch poore perſons as be aged or weake, or be blinde or lame, and not able to labour; or ſuch as haue ſtrength of bo-

Deut 15. 7. 8. 9 10. 11. 12. Iob. 29. 13. 14. 15. 16.

dy,

dy, and yſe it carefully and conſcionably, & yet cannot earne ſo much as to maintaine themſelues and their families, be in ſome competent ſort helped and relieued, that they be not conſtrained to begge their bread.

3 In ſeeing, as much as poſſibly he may, all lewde practiſes, and all occaſions of filthineſſe and vnthriftines be remoued, as ſtewes, houſes of filthineſſe, houſes of gaming, &c. Leuit. 18. 24. 25. 27. 8. Deut. 23. 17. 1. Sam. 2. 22.

The due reſpect and due carriage of perſons yonger in yeares, towards thoſe that are more ancient in regard of their yeares, ſtandeth in yeelding to them

Perſons yonger in yeares.

1 Reuerence both in heart, word, and deed, eſteeming reuerently of them in regard of their age, as a print of Gods eternitie, and ſhewing forth their reuerent opinion of Leuit. 19. 32. Iob. 30. 1. Iſai. 3. 5.

1.Tim. 5.1.2. them, by giuing them titles of reuerence due to them in their place, and by giuing them the vpper hand, by bowing to them, by rising vp before them, and the like.

2 Modest behauiour towards

Iob 32.4.6.10 16.17. Tit.2.6. 1.Pet.5.5. them, not presuming to speake before them in matters of weight, but keeping silence till they haue spokē.

Persons more Ancient. The due respect and due carriage of persons more ancient towards those that are yonger in yeares, standeth in yeelding to them,

Iob 32.7.9. 1.King.12.6. 7.8. Tit.2.4. 1 Good aduice, counsell and direction as occasion is offered, wisely aduising, counselling and directing them in good things.

2 Good example, giuing them good example, and going before them in a wise, sober, graue and holy conuersation.

Pro.16.31. Isai 62.20. Tit.2.2.3.

Those that want gifts. The due respect and due carriage of those that want good gifts, or are inferi-

inferiour to others in gifts, towards thoſe that haue good gifts, ſtandeth in yeelding to them,

1 An acknowledgement of their good gifts, and a reuerent regard of them for the ſame, according to the meaſure of their good gifts, and according to the excellencie and kind of them; more reuerently reſpecting thoſe that haue good gifts of minde & graces of Gods Spirit, then thoſe that haue onely good gifts of body, or outward good gifts, though they are alſo to be reſpected in regard of thoſe good gifts. Gen.41.38.39 Dan.4.6. Mat 3.11. 2.Pet.3.15.

2 Imitation of their good gifts, and making a good vſe of them to themſelues, imitating the vertues and graces that are in others, and labouring for them in themſelues. 1.Sam.9.9. Ioh.4.19.20. to 27. Philip.4.9.

The due reſpect and due carriage of thoſe that haue good gifts of minde or body, or outward good Thoſe that haue good gifts.

gifts, towards those that want those good gifts, or are inferiour to them in gifts, standeth

In vsing those good gifts to the glory of God, and to the greatest good of those that want them; not lifting vp themselues aboue their brethren, but bending downe, and applying their gifts for the best good of others.

Rom.14 7. Rom.15.1. 1.Cor.12.7.

The due respect and due carriage of those that do or may receiue benefit from others, toward those that haue care, or shew forth their care for their good and benefite, standeth

In a kinde acceptance of the least benefite, and a thankefull acknowledgment of it, and a louing remembrance of them for it, as any occasion is offered, and in vsing it to Gods glory, and their owne best good.

Gen.40.23. 2.Chron.24. 21 22. Act.23.3. Rom.16 2.3.4

The

The due reſpect and due carriage of thoſe that haue care of others, or ſhew forth their care for the benefite of others, towards thoſe that do or may receiue benefite from them, ſtandeth

In taking the beſt and wiſeſt courſe that poſſibly they can, that the benefite they intend or reach out to others, may be moſt profitable to them that are or ſhall be partakers of it.

2 King. 2. 9.
Iob 29. 16.
Act. 22. 3.

The negatiue part of the fifth Commandement.

It forbids,

1 The want or neglect of the due reſpect and of the due carriage of inferiours towards their ſuperiours, and by conſequent, of ſuperiours towards their inferiors, & of equals amongſt

mongſt themſelues, and ſo the omiſſion of any of thoſe duties that are required of inferiours, ſuperiors, or equalls, one towards another, whether generall, or particular.

2 Whatſoeuer is contrarie to the due reſpect and due carriage of inferiours towards their ſuperiours, and of equalls among themſelues, and doth diminiſh or impeach the dignitie that God hath beſtowed on others; as

1 The things contrarie to the due reſpect and due carriage of inferiours towards their ſuperiours, are

1 A light and baſe eſteeming, a deſpiſing and contemning of ſuperiours, as the *Anabaptiſts* do in their iudgement and opinion, ſhewing forth that light eſtimation and that contempt of them, by contemptuous words, geſtures, or deeds; as by wiſhing ill to them, by mocking and ſcor-

Leuit. 20. 9. Deut. 27. 16. Gen 9 22. Pro. 30. 11. 17. Iud. epiſt v. 8. Exod. 22. 28. Eccleſ. 10. 20.

ſcorning of them, by ſpeaking ill of them, and reuiling them, by ſmiting them, and the like.

2 Diſobedience to them, ſtubbornly refuſing to yeeld that obedience they owe vnto them; ſhewing it forth Deut.21.18. Rom.1.30.

1 In reſiſting their lawfull authoritie, refuſing to be gouerned by them, & in contemning their good counſells, and their iuſt and lawfull commandements. Gen.28.8.9. 2 Sam. 15.10. 13.12. Mat.21.30. Tit.2.15.

2 In reſiſting them, when they exerciſe their power ouer them, in admoniſhing, in reprouing, or in correcting them, then murmuring or riſing vp againſt them, or flying from them. Gen.16.8.9. Deut.21.18. Pro.13.1. Tit.2.9.

2 The things contrarie to the due reſpect and due carriage of ſuperiours towards their inferiours are,

1 A light, vaine, wicked and vnſeemely carriage of themſelues in 2.Sam.6.20.

the

Zephan.3.4. Rom.2.17.18 20.25. the ſight of their inferiours; when they carrie themſelues lightly, vainely, and wickedly, and vnbeſeeming them in reſpect of their age, place, or gifts, before their inferiours; and thereby not onely bring diſhonour to God, in whoſe place and roome they ſtand as they be ſuperiours; but bring alſo iuſt diſgrace and contempt on their owne perſons, or on their places or gifts.

Tit.2.15.

2 The abuſe of that authoritie and power that God hath put into their hands ouer their inferiours, when they peruert that authoritie and power God hath giuen them for the good of thoſe ouer whom they are ſet, to the hurt and wrong of thoſe that be vnder them; and that,

Pro.28.15. Zephan.3.3. Coloſſ.3.19. 1.Pet.5.3.

1 When they exerciſe it to the fauouring, countenancing, and aduancing of the wicked and vnworthy,

1 King.12.31. 2.Chron.13.9

thy; and to the diſcountenancing, diſgracing, and putting downe and keeping vnder of the godly and wel deſeruing. Eccle.10.5 6.7 Mica.3.2. Ierem.5.23. Ezech. 13.18. 21.

2 When they exerciſe it either with too much lenitie, or with too much ſeueritie, 1. Sam. 2.22. 23. Ephes.6.4.9.Coloſſ.3.21.

3. The contrarie to the due reſpect and due carriage of equals among themſelues, is,

The aduancing and preferring of themſelues one aboue another, either in opinion or practiſe, and ſo diſdaining one another. Mat 20.24. Mat.23.6.

That inferiours, ſuperiours, or equals, do things contrary to the due reſpect and due carriage that they owe one to another, proceeds either out of pride and arrogancy, or ſelfe-loue, or careleſneſſe to know their duty, or knowing it, to practiſe it; or curioſitie, men buſying themſelues Pride. Pro.13.10. Num.12.1.2. Ioh.19.10. Selfe-loue. 2.Tim.3.2.3.4. Careleſneſſe.

Zach. 11.16. Curiositie. 1. Tim. 5. 13. 1. Pet. 4. 15.

selues with the duties of others, and medling with things not appertaining to them.

The confirmation or promise.

It containes,

2 A confirmation of it by a promise made to such as yeeld obedience to it, in these words,

That thy dayes may be long in the land which the Lord thy God giueth thee.

Ephes. 6. 3. Deut. 5. 16.

The blessing promised is length of dayes, long life, and prosperitie, and whatsoeuer belongs to a mans welfare and well being in this life.

This blessing is promised rather then any other particular blessing, because parents are the instruments and meanes of this life; therefore it pleaseth the Lord to make this promise, and to giue them long life for a blessing, who dutifully, and respectiuely behaue themselues towards

towards their parents.

And long life in this world is a blessing, because our temporarie life is giuen vs, that in it we may vse all good meanes to attaine to life and saluation, and it is the time of repentance, and the time of grace and saluation. Eccles. 9.4.5. 6.10. Psal. 6.5.6.

The land spoken of in this promise, is, in respect of the *Israelites*, the land of *Canaan*, which was giuen of the Lord for a possession; but in respect of vs it is to be vnderstood generally of any place, whereſoeuer we be in the world, that such as honour their parents they haue right of dwelling in that place where they be, from the Lord, whose is the whole earth. Psal. 24.1. Ephes. 6.3.

Things to be gathered from this promise, are,

1 That due respect and due carriage of inferiours, superiours, and equals

equals one towards another, is
Coloss.3.10. greatly pleasing to God.

2 That the best course that parents can take, that it may go well
2.Sam.13.14. 28.29. 2.Sam.15. with their children, is to instruct and nurture them in godlinesse, and to bring them vp in the feare of the Lord; and that they that are careless and neglect this dutie, do, as much as in them is, shorten the dayes of their children,

3 That long life in this world
Psal.31.15. Eccles.8.8. cometh not by nature or good constitution of the body, but of the good pleasure and prouidence of God, the Lord granting it, and blessing the meanes to that purpose.

The end of the fifth Commandement.

THE

The sixth Commandement.

The negatiue part.

It forbids euery thing that tendeth to the hurt or hinderance of the life of man, either the life of his body, or the life of his soule.

The things hurting or hindering the life of the body of man, are either things of practise, or things of omission.

Things of practise; and those are either inward in the heart, or outward in word or deed.

Things inward in the heart, and those are foure especially:

First, hastie, rash, vnaduised, vniust, and sinfull anger, (namely) such as is either hastily conceiued, without iust and sufficient cause; or the cause being Mat. 5. 22. Eccles. 7. 11. Num. 24. 10.

being iuſt and weightie, ſuch as is directed amiſſe, as either againſt the
1.Sam.17.28. perſon, or againſt the offence onely
Epheſ 4 26. as it is an offence to men, as an in-
Gen.49.6.7. iurie and wrong, bringing hurt and
Dan.3.19. dammage to men, and not as an ofence to God; or ſuch as exceedeth either in time or in meaſure, and becomes hot fierie anger, furious and raging, troubling the minde, and making a man forget dutie to God and men.

Secondly, malice or hatred,
Gen.4 5.8. which is old anger, or continued
Leuit.19.17. wrath, and is anger or wrath kept
1.Ioh.2.9.11. cloſe in the heart, cloaked and coue-
1.Ioh.3.15. red for a time, with purpoſe to do hurt, and waiting for opportunity to do miſchiefe.

And the higheſt degree of it is
2.Sam.24 17. ſuch a malicious affection as is im-
18.19.20. placable, and can neuer be appea-
1.Sam. 26.21. ſed, but is fully ſet at all times, and
Pſal.120.6.7.

by

by all meanes to do mischiefe. And

The worst kinde of it is, when men malice or hate others, either, for the good things they see in them, or for telling them of their faults, though they pretend other causes of their hatred. Rom.1.30. 1.Ioh.3.12. Mat.10.22. 1 King 22.8 Ioh.7.7.

Thirdly, enuie, whereby men grieue & repine at the good things that others haue, which they would haue and cannot, whether they be good things of the minde or body, or outward good things; and do hate them for those good things: for enuie is a compound of carnall griefe and hatred, and it comes Ioh.8.4.44. Gen.30.1. Num.11.28. 29. Mat.27.18.

Out of pride and abundance of selfe-loue. Galat.5.2.6. 1.Tim.6.4. 1.Cor.13.4.

And it carries an enuious person both to a wishing of euill and hurt to another, and the fall of another; or to a reioycing in the hurt, and euil, and fall that comes to another. Pro.17.5. Pro.24.17.18.

Fourthly, a deſire of reuenge,
Leuit 19.19. which is, when men to ſatisfie their
Luke 9.54.55 owne corrupt and troubled mindes,
for wrong done, or ſuppoſed to be
done to them, deſire to requite e-
uill for euil, and to right themſelues
by extremitie and by puniſhment
in ful proportion, according to their
reuengefull minds.

Outward things in word, and
thoſe are fiue eſpecially:

Firſt, bitter and curſed ſpeaking,
Pro.12.18. hard, ſpitefull, venimous, and pro-
Mat.5.22. uoking termes, brauling, rayling, &
Rom.3.14. reproachfull termes: and the worſt
1.Cor.6.10. kind of rayling and reuiling, is, when
Epheſ.4.31. men either rayle and ſpeake euill of
Coloſſ.3.8. religion it ſelfe, or do raile and re-
2.King. 19 4. uile religious perſons, becauſe they
Act.24.14. are religious and fearing God.
Mat.5.11.

Secondly, wrangling and con-
1.Pet.4.14. tentious ſpeech betweene parties,
Judg. 8.1.2.3. diſagreeing either in matters of reli-
Pro.15.1. gion,

gion, or about worldly affaires. Philip.2.14.

Thirdly, crying and vnseemly lifting vp of the voice, when men or women, being at variance, in priuate speeches do, through choler and malice, lift vp their voices and speake so loud that they may be heard afarre off. Ephe.4.31.

Fourthly, threatning speeches, when as men or women from an inward dislike and rage in their owne priuate cause, do giue out threatning words against others. Psal.94.4. Act.9.1.

Fifthly, mocking, scoffing and deriding speech, when men or women out of hatred and contempt of others, do either in plaine termes mocke and deride them, or do gird and taunt them, and iest on them by priuie and close nips, thereby seeking to disgrace them, and to make themselues and others merrie by grieuing of them; and the 2.King. 2.23. Iob.19.2. Act.2.13. 2.Sam.6.20. Ephes.5.4.

Worſt kinde of it is, when men mocke and ſcoffe, and taunt others for well doing, and for refrayning from euill, for their pietie and religion, and for the vertues and graces that God hath giuen them.

Gen.21.9. Galat.4.29. 2.Chro.39.16 Pſal.69.11. 12. Pſal.119.51. Heb.11 36.

Outward things in deed, and thoſe are either in countenance, or in ſome geſture and carriage of the body, & ſome part of the body; or they be other acts and deeds. Outward things in deed, in countenance and in ſome geſture and carriage of the body, as (namely) all ſignes and geſtures of the body, that expreſſe raſh anger, contempt & deſpite of heart towards another, or others: as lowring, caſting downe of the countenance, diſdainful, froward and churliſh behauiour, nodding or ſhaking the head in contempt, ſnuffing, tuſhing, geering, girning, flinging away in a chafe.

Gen.4.5. Gen.31.2.5. 1.Sam.25 17 Mat 9.24. Mat.27.39.

Other

Other acts and deeds, and those are such as either hurt or hinder a mans own life, or the life of another or others.

Such as hurt and hinder a mans owne life, are either

Present meanes of taking away of a mans own life, and of selfe murder, (namely) such as do presently bereaue a man of his life, as when a man layes violent hands on himself by hanging, drowning, cutting his throate, and such like: either Ephes. 5. 29.

Out of horrour of conscience, and despaire of Gods mercie: or out of feare of worldly punishment or shame. Mat. 27. 4. 5. 1. Sam. 31. 4. 2. Sam. 17. 23.

Or out of monstrous pride, or lingring meanes of the taking away of a mans owne life, and of selfe murder, (namely) such euil things as fret and weaken the body, and impaire the health of it by degrees: and those

are foure especially.

Pro.23.29.30 Isai.5.11. Hozea.7.5. First, intemperancie in diet, surfetting and drunkennesse, riot and excesse in eating and drinking.

Pro.20.4. Pro.21.25. Pro.2.18 19. 1.Cor.6.18. Secondly, idlenesse and vnchastity, & intemperate abusing of the body by whoredome & vncleannes, whereby men or women bring grieuous and foule diseases on their bodies.

2.King.20.7. 1.Tim.5.23 Thirdly, a careless neglect or wilfull refusing of the good meanes and helpes that serue to preserue the life of the body, as wholesome diet, cloathing, physicke, especially in time of sickenesse.

Mat.4.6.7. Fourthly, a voluntarie rushing into danger, either certaine and vnauoydable, or very likely, without any iust calling from God; as when men rush into houses infected with the plague.

Such things as hurt or hinder the life of another, or others, one or more

more; and thoſe are either proper onely to publike perſons, whether Magiſtrates or gouernors in the familie; or common both to publike and priuate perſons.

The things proper onely to publike perſons, whether Magiſtrates or gouernors in the familie; and thoſe are foure eſpecially:

1 Any wicked and vniuſt law, ſtatute, ordinance, edict, charge or command, made or giuen by publike perſons and gouernours, tyrannouſly, to entrap or to deſtroy others. Exod.1.15. 16.22. Dan.3.4.5.6. Dan.6.6.7.8. Mat.2.16.

2 The giuing of vniuſt and wrong iudgement, and the awarding of ſentence in cauſes iudiciall, contrarie to right and equitie, either to the condemning of the innocent, or to the iuſtifying and deliuering of the guiltie and euill doer. Amos 2.6. & 6.12. 1.King.21.11 12.13. Pro.17.15.26. Luk.23.24. 25.

3 The inflicting of vniuſt and

1.Sam.22.17. 18.19. Act.12.2. Iam.5.6. Gen 16.6. Leuit.25.43. Deut.25.2.3.

vndue puniſhment on others, as by puniſhing the innocent and ſuch as haue not offended, or by exerciſing tyrannous crueltie and extremity in puniſhing and correcting them that do offend.

Gen.10.8.9. Ierem.22.13. 17. Micah.3.1.2. 3. Zephan.3.3. Iam.5 3.

By cruell oppreſſing of others that be vnder them, by laying too heauie burdens on them, by getting what they can from them for their owne priuate gaine, by vſing their labours for little or no wages.

The things common both to publike and priuate perſons: and thoſe are either ſuch as tend to the hurt of the body of another or others, and yet for the preſent take not away the life; or ſuch as do hurt the body, and take away the life of another or others.

Such things as tend to the hurt of the body of another or others, and yet for the preſent taken not away

way the life, are fiue especially:

1 Hard and cruell dealing with others, oppressing and wringing them, either by incroaching on them by violent extortion, or by fraud and circumuention in bargaining, or by troubling them with vniust & vndue courses in law: and the Worst kinde of oppressing and wringing others, is, when men oppresse and wring impotent, feeble, poore persons, strangers, fatherlesse, orphanes or widdowes. 1 King. 21. 15. 16. Pro. 11. 26. Isai. 5. 8. Amos. 8. 4. 5. 6. 1. Thes. 4. 6. 1. Cor. 6. 8. 10. Iam. 2. 6. Exod. 22. 21. 22. Deut. 24. 14. 17. Ierem. 22. 3. Zachar. 7. 10.

2 The combining with others & conspiring with them, and lying in waite for the killing, or for the mischieuing of another or others. 2. King. 9. 14. 15. 2. King. 21. 23. 24. Ier. 11. 19. 21. Ier. 18. 18. Pro. 1. 11.

3 The betraying of another or others into the hands of those that vniustly seeke his or their life and ouerthrow, especially the betraying of the Prince and chiefe magistrate, or of those to whom men are bound by some neare and speciall Act. 23. 12. 13. Iud. epist. v. 9. &c. 1. Sam. 18. 25. Mat. 26. 48. Act. 7. 52. Mat. 10. 21. Luk. 21. 16.

ciall bond.

4 The procuring and ſtirring vp of ſuch meanes and inſtruments, as may take away the life of another or others, by counſell, by enticement, by writing, by hiring ſome to lye in waite to kill them; by ſtirring them vp either for pleaſure, or cruelty, to quarrell or fight one with another.

2.Sam.17.1.2. 3. 2.Sam.11.14. 15. 2.Sam.12.9. 2.Sam.2.14. 15.16.

5 Vniuſt violence with the hand in ſtriking, beating, wounding, or mayming of another or others; eſpecially in ſtriking, beating, wounding or mayming of parents or ſuperiours.

Erod.2.13. Exod.21.15. Leuit.24.19. Deut.27.29. Mat.26.67. Act.23.2. 2.Cor.11.24. 25.

Or ſuch things as do hurt the body and take away the life of another or others: and thoſe are, either

Such acts and deeds as by manifeſt violence ſhed the bloud, and take away the life of another or o-

thers

thers; as namely such acts and deeds, whereby men do openly and willingly take away the life of another or others, by sword, dagger, knife, rope, or gunne, or any like instrument and meanes whatsoeuer: and this sinne is more vile and odious when it is committed

Gen. 4 8. 2 Sam. 3. 27. 2. Sam. 4. 6. 7. Mat. 14. 10.

Without regard of place, calling, and condition; as when a man openly and willingly, by sword, dagger, knife, rope, gunne, and such like instrument, sheds the bloud, and takes away the life of his Prince, or other Magistrate ouer him, of his Pastor, or of his master &c. especially when they are executing their office; or of an infant that cannot resist him: or when a wife openly and willingly, by sword, dagger, knife, rope, gun, or any like instrument and meanes whatsoeuer, sheds the bloud, and takes away the life of her husband; or

1. Sam. 24. 7. 14. 1. Sam. 26. 9. 10 11. 1. King. 16. 7. 9. 2 Chro. 24. 21 1. Thess. 2. 15. Mat. 2. 16. 1. Pet. 3. 6.

or the huſband by ſuch inſtruments and meanes doth take away the life of his wife.

Gen.4.8. Iudg.9.5. 2.King.3.27. 1.Tim.3.9.

Without regard of nature, as when a brother openly and willingly, by ſword, or other inſtruments and meanes whatſoeuer, ſheds the bloud and takes away the life of his brother or ſiſter; the father the life of the childe, and eſpecially the childe the life of the father or mother.

1.Sam.22.18. 19. 2.King.10.7. Act.12.2.3. Gen.34.25 & 49.5.6.7.

Without regard of number and multitude, as whē it is done on many, by adding murder to murder; though they be ſtrangers.

And this ſinne is committed, either

Deut.19.11. 12. Gen.4.5 8. 2.Sam.3.27. 1.Sam.20.9. 10.

With deliberation, as when men do it out of hatred and for deſire of reuenge, and out of grudge carried in their hearts long before.

Or on a ſudden, without deliberation,

ration, as when they do it being thereunto carried, either by ſudden paſſion of anger, without all former malice, and they do it in their heat, rage and furie; or they do it in time of ſome vile and ſinful diſtemper, as in time of drunkenneſſe &c. Gen.4.23. Num. 25.16. 17.18.24.25. 1.Sam.20.30. 33. 2.Sam.2.22. 23.

Or ſuch acts and deedes, as by ſome ſecret and cunning deuice, do ſhed the bloud, and take away the life of another or others; as namely, ſuch acts and deeds whereby men do willingly, yet vnder hand, and by meanes not preſently diſcerned, ſhed the bloud, and take away the life of another or others; which is done foure wayes:

1 By poyſoning another or others, wittingly and willingly, and by poyſon killing them and bereauing them of their liues. Pſal.69.21. Mat.36.18. Exod. 22.18. Reuel.9.21.

2 By witch-craft, and by enchantment and ſorcery, as when men either

ther vſe the helpe of witches, ſorcerers and enchanters, and by their helpe do kill another or others. Or when witches, enchanters and ſorcerers, do of the owne accord by the helpe of the diuell, kill another or others.

3 By ſome ſubtill and craftie practiſe with others, thereby cauſing them to ſhed the bloud of another or others.

1.King.21.19. 2.Sam.12.9. Act.2.23.

4 By conueying ſomething into the body of a woman with child, purpoſely to deſtroy it, and thereby deſtroying the childe, and cauſing an vntimely birth.

Exod.21.22.

Things of omiſſion, and thoſe are two eſpecially:

The one inward in the heart, the other outward.

The thing of omiſſion inward in the heart, namely, the want of pity and feeling compaſſion towards ſuch

Rom.1.30. Rom.12.15.

ſuch as are in any knowne miſery and diſtreſſe of body, and are to be pitied; and men ſhew themſelues moſt wanting in pity towards ſuch as are in any knowne miſerie and diſtreſſe of body, and are to be pitied: when Coloſſ.3.12. Heb.13.3. 1.Ioh.3.17.

They inſult ouer them, and make themſelues merrie with their miſerie, and ſo adde to their diſtreſſe and miſerie. Pſal.69.26. Iob.19.21.22. Iob.24.9.10.

The outward thing of omiſſion, namely, the omitting of the workes of mercy, that ought to be performed to ſuch as are in any knowne diſtreſſe of body; when men being able, and hauing power and means, do omit or refuſe to yeeld helpe to them, whom they ought to helpe, being any way diſtreſſed in body, & knowne to them to ſtand in need of their helpe in reſpect of the body: and that is done two wayes, Pro.21.13. Iſai.58.7. Iob.31.16.17 to 21.

1 When

1 When men do not that good
Luke. 16.21. to their diſtreſſed bodies that they
Mat.25.41.42 ought, according to their need, and
43. according to their owne abilitie.
Luke.10.30. 2 When they do not turne away
31.32. that euill and that hurt from their
Iam.2. 15.16. bodies that they ought, being able
1.Sam.20.34. to turne it away, either by their
&c. ſpeech, or by their hands and power
1.King.18.4. any way.
Pro.24.11.12.

And the want of pitie towards
1.Sam. 30.11. ſuch as are to be pitied, being in a-
12.13. ny knowne diſtreſſe of body, or the
Iob.19.13.14. omitting of the workes of mercy,
to 22. that ought to be performed to ſuch
Rom. 12.20. as are in any knowne diſtreſſe of
Galat.6.10. body, is moſt vile and odious.

When men either want pitie, or being able to yeeld helpe, do omit the workes of mercy to ſuch as they are bound vnto by ſome neare and ſpeciall bond of place, calling or condition, or of nature, or grace.

The

The things hurting or hindering the life of the soule of man, are either,

Things that hurt and hinder the life of a mans owne soule, or the life of the soule of another or others, one or more.

The things that hurt or hinder the life of a mans own soule, are two especially:

1 His sinne against God, and especially his liuing and continuing in any knowne sin, wilfully and obstinately. Pro.6.32. & 8.35. Ezec.18.4.14 Rom.2.5. Tit.3.11.

2 His careleſſe neglecting or wilfull reiecting, of the meanes that God hath ordained to saluation, and for the beginning and continuance of spirituall life in the soule; as the word preached or read, Sacraments, prayer, and such like. And this is done three wayes: Zach.7.11.12. Heb.2.3. Reuel.3.1.

2 By not hearing the word

Pro.1.24. Pro.28.9. Isai.66.4. Ierem 7 13. Act 13.46. 1.Cor. 11.26. preached ordinarily, and by not reading the word of God and other good bookes, and by not vsing the Sacraments, prayer, and other holy ordinances of God, when men may and ought to vse them.

2.King.17.13 14. Ierem.25.4. 5.6.7. Ier.44.16.17. Ezech. 33.31. Act.7.31. Act.18.6. 2 By not yeelding to the word of God truly and faithfully preached to men, and by resisting and withstanding the Spirit of God in the ministery of his messengers sent vnto them.

Ioh.3.19. 2.Thess.2.10. 11. 2.Tim.4.3.4. 2.Pet.3.16. 3 By giuing heed to fables and fancies, and not to the truth of the word of God in loue to it; and by corrupting, and peruerting, the word of God.

The things that hurt or hinder the life of the soule of another or others, one or more, are these; either

Things common to all persons being of yeares and discretion, or proper

proper to ſuperiours, eſpecially to Miniſters.

Things common to all perſons being of yeares and diſcretion, are either

Such things by which men hinder another or others, in the way of ſpirituall life and ſaluation:

Or ſuch things by which men cauſe the fall or the damnation of another or others.

Such things by which men hinder another or others, in the way of ſpirituall life and ſaluation, are two.

By giuing iuſt offence to another or others by word or deed; which is done two wayes, Mat.16.23. Mat.18.6.7.

1 By leading an open wicked, ſinfull and ſcandalous life, which giueth the greateſt offence, and doth the moſt hurt, when it is either to the iuſt offence of many: Exod.34.12. 2.Sam.12.14. Pro.29.12.

Or when a man that is of ſpeciall

1.Cor. 5.2. 1.Sam.2.17. 2.Sam. 12.14. note for place, calling, or for the profession of religion, liues wickedly, and scandalously.

Mat.17.27. Rom.14.21. 1.Cor.8.9.10. &c. 1.Co.10 28. 29. 2 By abusing of *Christian libertie*, in things indifferent, as when men vse things indifferent, vnseasonably, not in fit time and place, and before fit persons.

Pro.12.18. Ezech.13.22. 3 By daunting and discouraging another or others from a good and holy way, and from going on in the way of true holinesse.

Such things by which men cause the fall or damnation of another or others, are foure especially:

Gen.3.4. Ioh.8.44. Num.31.16. 2.Sam.16 21. Pro.1.10.to 14 Isai.56.12. Mat 27.20. 1 By prouoking another or others any way to sinne, as by bad counsel, by perswasion, or any other way by word or deed.

Iob.8.20. 2.King. 3.14. Ier.22.14.17. Ezech.13.22. 2 By encouraging and hartening another or others in sinne, as by praysing them, or countenancing them when they do euill.

By

3 By consenting to another or others, and by partaking with another or others any way in sinne and in doing of euill. Psal. 50.18. Pro. 29 24. Isai. 1, 23.

4 By sowing dissentions among men, and by stirring vp contentions, brawles, and quarrels, between parties, especially betweene such as by the bond of nature or grace, or any other neare bond, are ioyned together; & this is done especially by carrying of tales betweene parties; and by discloſing both the secret intents, and the faults of the one to the other. Pro. 6.19. Pro. 10.12. Leuit. 19.16. Pro. 11.13. Pro. 25.9.10. Pro. 26.20. Ezech. 22.9.

Things proper to superiours and especially to Ministers, are either things of omission, or things of practise.

Things of omission, and those are,

Proper to superiours that are not Ministers; or to Ministers, not as they are Ministers, but as they are

nours in their priuate families; as namely, ſuch good things omitted as ought to be performed by them to their inferiours for the good of their ſoules: which is done two wayes eſpecially,

1 When they vſe not the means by which their inferiours, and ſuch as be any way vnder their charge, may be taught and inſtructed in the knowledge of God, and of good things that concerne their ſaluation.

Gen.18.19. Deut.6.7. Ioſh.24.15. Epheſ.6.4.

2 When they do not hinder their inferiours and ſuch as be vnder their charge (as much as they may) from falling into ſinne; or do not ſeeke to reclaime them when they haue ſinned, by due reproofe, or due puniſhment, according to their power; but rather do winke at their faults, or vſe too much lenitie in cenſuring of them.

Num.25.4. 1.Sam.2.23. 24. 1.Sam.3.13. compared with 1. King.20.42.

Things

Things of practise, and those Proper to superiours that are not Ministers, or to Ministers, not as they are Ministers, but as they are gouernors in their priuate families, are such euil things done by them as do minister matter of infection and poyson to the soules of their inferiours; as when they either teach them errors or lewd things, or else go before them in the practise of sinne. Psal.101.2. Pro.29.12. Pro.11.29. Pro.15.27.

Things of omission proper to Ministers as they be Ministers, and haue the charge of the soules of others, that do hurt or hinder the life of the soule of another or others, are two especially; the one inward in the heart, and the other outward.

The inward thing in the heart, namely, the want of pitie and feeling compassion towards them, whose soules they haue takē charge Mat.9.36. Mar.6.34.

of, in regard of the miſeries and the wants of their ſoules; which comes from hence, becauſe they either do not ſee and take notice, or they wil not ſee and take notice, as they ought, of the miſeries and wants of the ſoules of their people, though they be told of them and made acquainted with them.

Pro.27.23.

The outward thing, namely the omitting of ſuch good things which ought to be performed by them, to thoſe, whoſe ſoules they haue taken charge of, for the good of their ſoules: and this is done two wayes,

1 When through inſufficiencie, being Idoll paſtors, dumbe dogges, and blinde guides, they do not at all teach, and admoniſh their people of their ſinnes, and danger they are in by reaſon of their ſinnes.

Iſa.56.10.
Ierem.2 34.
Pro.29.18.
Mat.5.13.
Mat.15.14.

2 When though they be able, yet either through ſloth or negligence

gence, being present with their people; or by reason of their absence, theybeing not resident and abiding among their people (as they ought) they do either not preach to their people, and admonish them of their sinnes plainly and faithfully, or they preach to them very seldome. Ezec. 3.17.18 Ezec. 33.7.8. Ezech. 34.2.3 to 10. Zach. 11.15. 16.17. Act. 20.26. 27.28. Heb. 13.17.

Things of practise proper to Ministers as they be Ministers, and haue charge of the souls of others, that do hurt or hinder the life of the soule of another or others, are either things

In their teaching; and they are either flattering teaching, or corrupt teaching. Ierem. 6.14. Ierem. 23.17.

Or in their manner of liuing, as namely, such euill things done by them in the sight of their people, as do minister matter of infection to their soules. 31.32. Ezech. 13.10. 16. Rom. 16. 18. Ephes 4.13. 1. Tim. 3.4. Tit. 1 10.

As when Ministers go on in the practise of sinne openly, and do liue wicked-. Mat. 15 4.5. 6.9.

1.Sam.2.24. Ierem.23.14. Galat.2.13. wickedly and looſely in the face of their people.

It requires euery thing that tendeth to the maintenance & preſeruation of the life of man, and to the welfare and ſafety of his body and ſoule.

And the things tending to the maintenance and preſeruation of the life of the body of man, and ſafety of his body are; either

Such things as tend to the maintenance and preſeruation of the life of a mans owne body, and to the welfare and ſafety of his own body. Or ſuch things as tend to the maintenance and preſeruation of the life of the body of another, and to the welfare and ſafety of the body of another or others.

The things that tend to the maintenance and preſeruation of the life of a mans owne body, and to the welfare

welfare and safety of his owne body, are these two things:

1 The procuring and vsing of all good and lawfull meanes, within his power, and according to his abilitie, that serue to keep and defend his body from violence, and from danger, and from hurt: and those are foure especially:

1 The turning away of vniust violence, offered to his body by or from others, if he be able by his owne power and strength, so farre as his place and calling will suffer him. 1.Sam.21.8. Mat.26.51.52 1.Pet.2.20.

2 The auoyding of the hands of such persons as seeke by violence to hurt his body & to shed his bloud; by flying from them, or by hiding himselfe from them, he being not able to withstand them in regard of their power and greatnesse: if he be not hindered by his priuate or publike Gen.27.42.43 Exod.2.15. 1.King. 19.3. Mat.2.13. Mat.12.14.15 Ioh.7.1.& 8. 59. Act.14.5.6.

like calling.

*1.King.1.12 13.14.&c. Pro.16.15. Rom.13.4.

1 *The seeking and the vsing of the helpe of others, and especially of the Magistrate as Gods lieutenant, to beepe his body from vniust violence.

Gen.12.10.& 26.1. Ruth.1.1. Gen.7.7. Pro.22.3. Luk.21.20.21

4 The auoiding of such things as may hurt his body, as a generall famine, contagious sickneſſe, sword, flouds, fire, and such like; by flying from them and by remouing of his body from one place to another, by shrowding himself vnder some couert, if he be not hindered by his place and calling, and so as it be not to the hinderance and to the hurt of another.

2 The procuring and vsing of all good and lawfull meanes according to his abilitie and power, that are helpfull and profitable for the continuance of the health and strength of his body, and for the preuen-

preuenting of sickneſſe and weakeneſſe of his body, and for the recouery of the health and ſtrength of his body when they are impaired; & thoſe means are foure eſpecially.

1 Neceſſary and wholſome food, cloathing, and lodging, vſing them ſeaſonably and moderately. Gen.28.20. Pro.30.8. Mat.6.11. 1.Tim.5.23.

Honeſt and lawfull mirth, and reioycing in an holy manner, and ſometimes vſing the helpe of Muſicke, by ſinging or playing on an inſtrument of Muſick, or by hearing others ſing or play; ſo as it be with moderation, and in due time and ſeaſon. Eccleſ.10.16. 17. 2.King. 3.15. Pro.15.13. Pro.17.22. Nehem.8.10. Eccleſ.3.4. Philip.4.4.

3 The helpe of *Phyſicke* and *Chyrurgerie* as occaſion is giuen, vſing good and lawful medicines; and not truſting in them, as able to do any good of themſelues, but intreating the Lord for a bleſſing on them. Exod.21.19. 2.King.20.7. Ierem.8.22. Mat.9.12. 2.Chro.16.12

4 Honeſt and lawfull exerciſe, mouing

Ioh.10.23. 2.Sam.1.18. Gen.27.3. mouing and ſtirring of his body, and that ſeaſonably and in fit time and place, without the iuſt offence of any; and that more or leſſe as the ſtate of his body requires, and as his calling will ſuffer him, as walking running, leaping, and ſuch like.

Such things as tend to the maintenance and preſeruation of the life of the body of another, and to the welfare and ſafetie of the body of another, are either,

Inward in the heart, or outward things.

Things inward in the heart, are foure eſpecially.

Ephes.4.32. Galat 5.22. Coloſſ.3.12. 1 A kinde and louing diſpoſition of the heart, or kinde heartednes towards all, whereby men or women are tractable and eaſie to be vſed and to be employed for the good of others whoſoeuer they be, in any thing wherein they may do them

them good, as occaſion is offered, without hurt or wrong to themſelues or others.

2 Such a meeke quiet, and calme diſpoſition of the heart, as is neither prone to prouoke, nor eaſily prouoked to anger, by iniuries or wrongs offered or done. The higheſt degree whereof is long ſuffering, which is when men or women, being much or often prouoked by iniurious words and deedes, do notwithſtanding quietly paſſe them ouer, and put them vp, and are ſtill quiet and calme, and not prouoked to anger: which meekeneſſe and long ſuffering is to be expreſſed;

Eccleſ.7.11. Mat.11.29. Epheſ.4.2. Galat.5.23. Coloſſ.3.12. 1.Pet.3 4. Num.12.3. Pro.14.29. Pro.15.18. 1.Cor.13.4. Galat.5.22. Coloſſ.3.13.

Firſt, in a quiet bearing with the infirmities & frailties of others, as their haſtineſſe, ſlowneſſe, raſhneſſe, and ſuch like: and with the paſſions and perturbations appearing in their actions, ſo farre

Galat.6.2. Epheſ 4.2. Coloſſ.3.13.

forth

forth as they are troublesome, grieuous and displeasing to vs.

Secondly, in a free remission of reuenge, neither carrying in our hearts any purpose of reuenge for wrongs done to vs, or supposed to be done to vs; or returning punishment and euill for euill, in way of requitall for them.

Mat.6.12. Ephes.4.32. Colos.3.13.

3 An inward fellow-feeling of that which befals others in respect of their bodies, and that two wayes:

Rom.12.15. 1.Cor.12.25. 26.

First, by reioycing with others that haue iust cause of reioycing, for their outward good and prosperitie seene or heard of.

Psal.35.27. Luk.1.58. Philip.1.26.

Secondly, by mourning and grieuing with others that haue iust cause of heauinesse, mourning, and griefe, for their outward euill, distresse and aduersitie, seene or heard of; and by pitying them, and by being tender hearted to them.

Psal.35.13.14 Ephes.4.32. Colos.3.12. Heb.13.3. 1 Pet.3.8.

4 An

4 An heart diſpoſed to peace and quietneſſe, and a care and deſire to maintaine concord and good agreement amongſt men, as much as is poſſible & in our power; which is to be expreſſed in three things eſpecially:

Rom.12.18. Galat.5.22. Coloſſ. 3.15. 1.Theſſ.4.11.

Firſt, in paſſing by offences ſo farre as they concerne vs in particular, and may be paſſed ouer without hurt or wrong to our ſelues, or to others; and ſometimes for quietneſſe ſake, in parting from our own right.

Pro.17.14. Pro.19.11. Pro.20.3. Iam.3.17. Gen.13.8.9. Mat.17.27.

Secondly, in conſtruing things in the beſt ſence, and taking euery thing (if it be poſſible) in the beſt part.

2.Sam.10.3. 1.Cor.13.5.

Thirdly, in medling with our owne matters and buſineſſes, and ſuch things as concerne vs in regard of our callings and conditions of life.

1.Theſſ.4.11. 1.Pet.4.15.

Outward things are either ſuch as ſerue to auert and turne away euill, wrong, hurt, or danger from the body of another or others: Or, ſuch as ſerue for the good, the helpe and comfort of the body of another or others.

Such as ſerue to auert and turne away euill, wrong, hurt, or danger from the body of another or others, are either, in ſpeech and in word: Or in act and deed.

In ſpeech or in word, as namely, ſuch words and ſpeeches vttered, as
Pro.12.6. Pro.24.11.12 are for the defence and helpe of innocent perſons that are helpeleſſe, being either vnder the hands of oppreſſors, or followed and purſued by oppreſſors, ſeeking to hurt and to wrong them either in their bodies or liues; and men are to ſpeake for the defence and helpe of ſuch perſons three wayes:

First,

First, by ſpeaking for them as they are able, and according to their place and calling, in priuate to the face of the oppreſſor or oppreſſors, to diſſwade him or them from offering or doing wrong vnto them in reſpect of their bodies and liues. Gen 37.21.22 1 Sam.20.32. Heſt.7.3.4. 5.6.

Secondly, by ſpeaking and pleading for them as they are able, and according to their place and calling, either as witneſſes, or as aduocates, or as Iudges publikely in ſome open Court, for the freeing of them from wrong done or offered to be done to them, in reſpect of their bodies or liues; eſpecially they being poore, fatherleſſe, widdowes, or ſtrangers; or being religious, and yet ſuch as either cannot or dare not pleade for themſelues. Heſt.4.8. Iob.29.12.13 to 18. Ierem.38.7.8 9. Luk.23.13.14 to.22.

Thirdly, by ſpeaking to God for them as they are able, in prayer, by commending their caſe to the Act 12.4.5. Rom.15 30. 31.

2.Thess 3.1.2 Lord, and calling on him in prayer for their succour and reliefe.

In act and deed, as namely, such acts & deeds done, as are for the help & succor of innocẽt persons, that are helplesse, being either vnder oppression and wrong, or pursued by oppressors, seeking to hurt or wrong them in their bodies or liues. And men are to do things, seruing for the helpe and succour of such persons, either

Exod.2.17. 18.19. Iudg.2.16. Iud.3.9.15.31

Against known euils and wrongs already done to them, and that as they are able, and according to their place and calling, by vsing their poer and strength for the rescuing and deliuering them from vnder their oppressions and wrongs:

Gen.14 14. 15.16. 1.Sam.30.17. 18. Iob 29.12.17. Pro.24.11.

Or against knowne euils and wrongs that are in doing, or intended to be done to them, and that as they are able, by interposing their power and strength to defend and

to

to saue them from those euils and wrongs. And that either,

As priuate persons, by vsing their hands, their purses, and their paines, so farre as they are able to protect and to saue them from violence or spoyle, especially when the violence or spoyle intended, is sudden, and the Magistrate is absent, & it is dangerous to stay for his comming; & sometimes so far, as to the hazard of their owne liues, as when it is to the defending and saui[illegible] of the bodies and liues of such [illegible] are speciall instruments of Gods glory, and of common good, either in Church or Commonwealth:

Ioſh.1.4.6. 1.King.18.4. 2.Sam.21.14. 15.16. Rom.16.14. 1.Ioh.3.16.

Or, as Magistrates, by drawing out and vsing the sword according to their place and power, to protect and to saue them from violence or hurt, whether it be in doing, or intended to be done, either by their

Exod.18.21. Rom.13.4. Exod.2.11.12 Act.7.24.

owne ſubiects, or by forreiners.

Such things as ſerue for the good, the helpe and comfort of the body of another or others, are either

In ſpeech or word, or in act and deed.

Things in ſpeech or word, as namely, ſuch words & ſuch ſpeeches vttered and ſpoken, as do expreſſe meekneſſe, gentleneſſe, kindneſſe and loue to thoſe to whom they are vttered and ſpoken. And the words and ſpeeches wherein men are to expreſſe meekneſſe, gentleneſſe, kindneſſe and loue, are of three ſorts eſpecially:

Tit.3.2.
1.Pet 3.16.

1 Their ſalutations, when they meete with others, they are to ſalute them being their equals or inferiours, by their names or ſurnames; & their ſuperiours, by names of honour or office, giuing them ſuch titles

Ioh.1.38.& 20.16.
Iudg.6.12.
Ruth.2.4.
Luke.1.28. & 10.5.
Ioh.20.19.

tiles of reuerence, as of right belong to them, wishing them good health, prosperity or good successe, and the like, as occasion is offered.

2 Their answers; men are to giue to others soft answers, such as may neither kindle nor increase anger in them; and when they are rayled on, they are not to rayle againe, and when they are hardly spoken of, they are either to be silent, or onely to make a iust and manifest defence of their owne innocencie.

Iudg. 8.2.3. 1. Sam. 25.10 11.12.13. Pro 15.1. 2. King. 18.36 1. Sam. 1.15. Dan. 6.21.22. Ioh 8.48.49. 1. Pet. 3.9. Gen. 13.8. Galat. 6.1.

3 Their admonitions and iust reproofes, when men do admonish or iustly reproue their brethren for their faults committed of ignorance or of frailtie,

Or in act and deed: and those are either,

In countenance and in some gesture and carriage of the body, as namely, all such lookes and gestures

Gen. 31.2.5. Gen. 30.10.

1.Sam.25.17. Pro.16.15. Gen.2.3.7.12 of the body as do expreſſe meekeneſſe, gentleneſſe, kindneſſe, and loue to another or others, without diſſimulation:

Or other acts and deeds; and thoſe are of two ſorts:

Firſt, ſuch acts and deeds done, Gen.14 18.31 2.Sam.19.28.31. 1.King.10.10 13. Ierem.40.5. Act.20.38. as do expreſſe kindneſſe and loue to thoſe to whom they are done, and are for the continuance of the health, welfare, comfort and good eſtate of the body of another, or the bodies of others; as the beſtowing of gifts and benefites, and good turnes on others.

Secondly, ſuch acts and deeds Iob.31.16.17. to 21. Pro.21.13. Pro.31.20. Iſai.58.7. Mat.25.35. 36.42.43. done as do expreſſe kindneſſe and loue, and tender affection to thoſe to whom they are done, and are for the relieuing of another or others, being in any knowne want or diſtreſſe of body. And men are to reach out their helping hands according

cording to their abilitie and means, for the reliefe of ſuch:

Sometimes to the entertainment of them to bed, or board, or both, eſpecially they being ſtrangers and harbourleſſe,& for the Lords cauſe, and for a good conſcience perſecuted. Iob.31.32. Iud.19.20.21. Rom.12.13. Heb.13.2. 1.Pet.4.9.

And eſpecially to ſuch as they are bound vnto, by ſome neare and ſpeciall bond of place, calling or condition,or of nature or grace. Iob.19.13.14. to 22. Leuit.25.35. Rom.12.13. Galat.6.10.

The dutie that belongs to the dead body of another, is the buriall of it, in ſuch honeſt and ſeemly manner, as is agreable to the nature and credit, as well of thoſe which remaine aliue, as of the partie deceaſſed, with moderate mourning. Gen.23.19. Gen.25.9. Gen.50.13. Ierem.22.19. Mat.27.60. Act.8.2. 1.Theſſ 4.13.

The things tending to the maintenance and preſeruation of the life of the ſoule of man,and to the welfare and ſafetie of the ſoule, are either Such

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Such things as tend to the maintenance and preſeruation of the life of a mans owne ſoule, and the welfare and ſafetie of his owne ſoule; or ſuch things as tend to the maintenance and preſeruation of the life of the ſoule of another or others, and to the welfare and ſafetie of the ſoule of another or others.

The things which tend to the maintenance and preſeruation of the life of a mans owne ſoule, and the welfare and ſafetie of his owne ſoule, are two things eſpecially:

Firſt, a carefull auoyding of all ſuch things as tend to the deſtroying of his owne ſoule, as all ſorts of ſinnes, eſpecially known ſinnes, and the liuing and continuing in any knowne ſinne, willingly and obſtinately, and with delight.

Pro.4.14.15.
Pro.5.8.11.
Pro.7.25.26.27.
Pro.11.19.
Rom.2.5.
1.Pet.3.10.11

Secondly, a carefull vſe of the meanes that God hath ordained, both

both for the beginning, and for the continuance of grace and of spirituall life in the soule, both in publike and in priuate; as the word preached or read, the Sacraments, prayer and such like, attending on them diligently, and vsing them conscionably, with care to profite by them, and a carefull walking in the way of life and of saluation, by diligence to finish his own saluation, by adding daily one measure of grace to another, and by making his owne calling and election sure by the fruites of faith.

Deut.30.19. 20. Rom. 10. 14. 17. 1.Pet.2.2. Pro.2.1.2.3. Pro.4.20.21. Pro 7.1.2.3.4. Pro.8.33. Isai.55.3. Colos.3.16. 1.Thes.2.13 Pro.16.14. Ephes.2.10. Philip.2.12. 1.Pet.1.5.6. to 12. Psal.92.14. 2.Pet.3.18.

The things which tend to the maintenance and preseruation of the life of the soule of another or others, and to the welfare and safetie of the soule of another or others, are such things as serue either for the procuring or helping forward of the spirituall life and saluation of ano-

1.Cor.10.33. Pro.11.30. Dan.12.3. Rom.15.2. Iam.5.19.20. another or others one, or more; as by doing ſuch things as tend to the winning of their ſoules, & to their edification and building vp in grace and goodneſſe: and the things that men are to do tending to that purpoſe, are ſixe:

1 They are as they are able, and according to their place & calling, and as preſent occaſion is offered, to teach and to inſtruct others to know God and the good wayes of God, and to counſell and to aduiſe them in ſuch things as concerne their ſanctification and ſaluation, eſpecially ſuch as be vnder their charge, they being ſuch as haue the gouernment of others, and are ouer others in publike or in priuate, as Miniſters or gouernours in the familie.

Gen.18.18.19 Deut.6.7. Pro.1.10. Pro.31.1. Ioh.1.35.36. to 45. Act.20.26.27 Coloſſ.3.16.

2 Secondly, they are as they are able, and according to their place and

and calling, and as preſent occaſion is offered, to prouoke and to excite and ſtirre vp others to holineſſe and wel-doing, & to harten and encourage them in wel-doing, eſpecially ſuch as be vnder their charge, they being ſuch as haue the gouernment of others; and that by perſwading & exhorting them to good things, and by prayſing, commending and countenancing them when they do well.

Pro.27.17. Heb.10.24. 2.Chro.19.9. 1.Chro.20.20 2.Chro.32.7. 1.Theſſ.5.11. 1.Tim.5.1.2. Heb.3.13. Rom.13.3. 1.Cor.11.2.

3 Thirdly, they are as they are able, and according to their place and calling, and as preſent occaſion is offered, to admoniſh and to reproue others, when they ſee or know them to offend, and to do euill and ſinne; ſo as they do it fitly, fitting their reproofe to the qualitie of the perſon, whom they do reproue, and the nature and qualitie of the offence, for which the perſon

Leuit.19.17. Luke.17.3. Coloſſ.3.16. 1.Theſſ.5.14. 2.Tim.4.2. Tit.2. Galat.6.1. 1.Tim.5.1.2.

2.Sam.12.1. Tit.1.13. Nehem.5.7. Iob.2.10. Pro.29.17.19

person is reproued, and so as they do it seasonably, and in such a time as their reproofe may do the most good. Iude epist. v. 22. 23. 2. Cor. 13.2.

Gen.50.21. 1.Sam.23.16. 2.Sam.10.2. Iob.6.14.15. Isai.40.1.2. Mat.14 27. 1.Thess.4.18. 1.Thess.5.14. Iob.16.2. Iob.19.21. Isai.50.4.

4 They are, as they are able, and according to their place & calling; and as present occasion is offered, to comfort others when they see or know them to stand in neede of comfort, in regard of their troubles and distresses, especially in regard of troubles, afflictions and distresses of their mindes and consciences for sinne; so as they do it wisely, with due consideration of the qualitie of the person afflicted, and so as they do it in such a time as comfort may do the partie afflicted most good.

Ierem.42.2.3 Gen.43.29. Gen.48.15.

5 They are, as they are able, and according to their place and calling, and as present occasion is offered, to pray for others standing

in

in need of their prayers, for the good of their ſoules; eſpecially for ſuch as they are bound vnto by ſome neare and ſpeciall bond of nature, place, calling or condition. 1 Chro.22. 12. Iames 5.15

6 They are, as they are able, and according to place and calling, and as preſent occaſion is offered, to giue good example to others, liuing in their ſight without giuing iuſt offence, and walking before them in the practiſe of good things; eſpecially to ſuch as they are bound vnto by ſome neare and ſpeciall bond of nature, place, calling, or condition. Mat.5.16. 2 Cor.9.2. 1 Pet.2.12. 1 Pet.3.6.

The end of the ſixth Commandement.

The 7. Commandement.

The Negatiue part.

It forbids all manner of vncleanneſſe, and fleſhly defilement, and all things that hurt or hinder chaſtitie in man or woman; and theſe things are either Inward or Outward.

Inward, in the heart, as namely, Matt. 5.28. filthie imaginations, and vnchaſte thoughts, and inward luſts and mo- Coloſſ. 3.5. tions of the heart, to vncleanneſſe, whereunto the heart doth giue conſent; or purpoſes and deſires of the heart to any act of vncleanneſſe and fleſhly defilement, which are then moſt vile and moſt odious, when they are ſo violent and ſtrong, as that they continually boyle and burne within, and giue a man or a woman

woman no rest, but are euer stirring and prouoking them to the committing of some filthie act of vncleanesse.

Outward, and those are either things going before the act of vncleanesse and fleshly defilement, or the acts of vncleanesse and fleshly pollution.

Things going before the act of vncleanesse & fleshly defilement, are either further off, as preparatiues and prouocations to it, or neerer to it, than preparatiues and prouocations.

Further off, as preparatiues and prouocations to it; and those are either such things as stirre vp filthie lust, and make the bodie fit for vncleanesse, or such things as helpe forward the fitnesse of the body for vncleanesse. Such things as stir vp filthy lust, and make the bodie fit

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Ier.5.8. for vncleanneſſe, and thoſe are,
Eze.16.49. Rom.13.13 Firſt, gluttony, or exceſſe in
Hoſea 7.6. eating, and pampering of the bel-
Gen.19.31, lie with meats.
33,34,35.
Pro.23.30, Secondly, drunkenneſſe, or ex-
31,33. ceſſe in drinking.
Iſay 5.11. Thirdly, luſtfull dreames, com-
Rom.13.13 Epheſ.5.18 ming from ſurfetting and drunken-
Deut.23.10 neſſe, from whence come nocturnall pollutions.

Fourthly, Idleneſſe, as when men
2 Sam.11.1. or women ſpend their ſtrength, and
Eze.16.49. 1 Tim.5.13 the time God giues them, wherein they ought to be imployed in ſome honeſt labours of minde or bodie, in exceſſiue ſleeping, and in ſluggiſhneſſe, in eaſe and in doing nothing, but following their ſenſuall pleaſures.

Such things as helpe forward the fitneſſe of the bodie for vncleanneſſe, and thoſe are,

Ezec.16.49 1 Any light, vaine, immodeſt either

either ſetting out of the bodie, or carrying of the bodie in diuers particulars, as namely, by riotous, laſciuious, gariſh, diſguiſed, and new-fangled attire, long ſhagge haire, by platting, curling, frizling, or powdering the haire, or by wearing falſe haire, painting the face, laying out of the naked breſts, ſtretching out of the necke, tinckling with the feet, and ſuch like. Prou. 7. 10. 1 Tim. 2. 9, 10. 1 Pet. 3. 3. 1 Cor. 11. 14. 2 King. 9. 30. Ier. 4. 30. Iſai. 3. 16, 17, 18, 19, &c.

2 The keeping company with laſciuious, wanton, and filthie perſons, and the frequenting of lewd houſes, houſes of filthineſſe. Gen. 39. 10 Pſal. 50. 18. Prou. 5. 8. & 7. 7, 8, 9, 10.

3 Immodeſt, vnchaſte, ribald and filthie ſpeaking, *Epheſ.* 4 20. *&* 5. 3, 4. Coloſſ. 3 8. Eph. 5. 5. 7.

4 The reading of vnchaſte and filthie bookes, bookes of loue matters, of dalliance and filthineſſe, 1 *Cor.* 15. 33. *Act.* 19. 19.

5 Idle and curious looking of

men vpõ women, or of women vpon men, *Gen.6.2.& 39.7.& 34.1,2.*

6 The looking vpon lasciuious, filthie, and vnseemely pictures, and the beholding of loue-matters, and the light behauiour of men or women, represented and set out, not only by speech, but by gesture, and by conueyances and deuices in stage-playes and comedies.

2 Sam.11.2
Iob 31.1.
2 Pet.2.14.
Numb. 15. 1,2,3.
Ezech. 23. 14,15,16.
Eph.5.3,4.

7 Immodest and wanton dancing, mixt dancing of men and women together in number and measure artificially, especially after solemne Feasts, and at merrie meetings.

Exod.32.6.
Iob 21.11, 12.
Mark.6.21, 22.

Things nearer to it than preparatiues & prouocations, & those are,

1 The wearing of apparell not fit for the sex, *Deut.* 22.5. *Iob* 24.15. *Gen.*38.15.

2 Wanton kissing, and embracing, & vnchaste touching and dalliance,

liance, *Gen.*39.12. *Prou.*7.13.*Deut.* 25.11,12.

3 The mouing,and entiſing,and perſwading to the very act of vncleanneſſe and fleſhly pollution, *Gen.*38.7,10,12. *Prou.*7.14.to 21.

The acts of vncleanneſſe and fleſhly pollution, which are either with ones ſelfe or with others.

With ones ſelfe; and chaſtitie is hurt or hindered in man or woman with themſelues,by effeminat wan- 1 Cor.6.9. tonneſſe,and by doing as *Onan* did, *Gen.*38 9. when men or women abuſe their owne bodies,and by any way or meanes prouoke and procure themſelues to doe as he did.

With others, with one other alone, or with many others.

With one other alone, which is either by married perſons,man and wife betweene thẽſelues,or by ſuch as are not maried one to another.

By maried perſons, man and wife betweene themſelues, and that either in reſpect of their entrance into mariage, or in regard of their after proceeding and vſe of mariage.

In reſpect of their entrance into mariage, which is, when they company together and haue ſecret ſocietie one with another, as man and wife; and yet are either ſuch as entred into that ſtate without due content of their parents, neither hauing it at the time of their entrance, nor hauing gained it afterwards.

Exo.22.16, 17. Deut.7.3. Ier.29.6. 1 Cor.7.38

Or they are ſuch as ought not to haue maried together, being within the degrees of conſanguinitie or affinitie forbidden in the word of God, *Leuit.*18,6. to 18. & 20. 20, 21. *Mark.6.*18. 1 Cor.5.1.

In regard of their after proceeding and vſe of mariage, and that two waies:

1 When

1 When they vſe the mariage-bed intemperately and immoderately, not for procreation, or for yeelding the due beneuolence or debt one to anorher, or for the auoiding of fornication, but meerely for the ſatisfaction of their vnbridled pleaſures, 1 *Theſſ.*4. 4, 5. *Hebr.*13.4.

2 When they vſe the mariage-bed vnſeaſonably, and that is done two waies:

Firſt, if they know each other carnally, whileſt it is with the woman after the manner of women, *Gen.*18.11. *Leuit.*18.19. *&* 20.18. *Ezech.*18.6. *&* 22.10.

Secondly, if they know each other carnally in the time of publike humiliation, in the time of a ſolemne Faſt, taken vp and vſed in regard of ſome grieuous calamitie, either imminent or like to fall on the Church

Church or Common-weale, or alreadie vpon it, 2 *Sam.*11.11. *Ioel* 2. 16. *Zach.*12.12. 1 Cor.7.5.

By ſuch as are not maried one to another, and that two waies:

1 When ſuch as are not maried one to another, doe commit ſome act of vncleanneſſe and fleſhly defilement one with another, which is vnnaturall, and againſt nature; and that is done three waies:

1 By Sodomitrie, which is vncleanneſſe and defilement of the bodie, committed betweene them that are of one and the ſame ſex, *Leuit.*18.22. & 20.13. *Rom.*1.26, 27. 1 *Cor.*6.9. 1 *Tim.*1.10.

2 By beaſtialitie, which is vncleanneſſe and defilement of the bodie, committed by man or woman with a bruit beaſt, *Leuit*, 18.23. and 20.15,16.

3 By vncleanneſſe and defilement

ment of the bodie, committed by man or woman with the Deuill, as Witches doe, by their owne confeſſion, *Gen.* 3. 1.

2 When ſuch as are not maried one to another, doe commit ſome act of vncleanneſſe and defilement of the bodie one with another, which is naturall, and according to the courſe of nature corrupted; and that is done two waies:

1 By committing the ſinne of Inceſt, which is vncleanneſſe and defilement of the bodie, committed betweene man and woman that are neare in bloud, and of kindred one to another, either by conſanguinitie or affinitie, *Gen.* 19. 33. to 37. & 35. 22. & 49. 4. & 38. 18. 2 *Sam.* 13. 14. *Ezech.* 22. 11. *Mark.* 6. 18. 1 *Cor.* 5. 1.

2 By vncleanneſſe and defilement of the bodie, committed betweene

tweene man and woman that are not neare in bloud, nor of kindred one to another, either by conſanguinitie or affinitie; and that is done two waies:

1 By fornication, which is vncleanneſſe and defilement of the bodie, committed betweene man and woman, being both ſingle and vnmaried perſons, *Gen.* 34.2. 1 *Cor.* 6.9.18. & 10.8. *Heb.* 13.4.

2 By adultery, which is vncleanneſſe or defilement of the bodie, committed betweene man and woman, being either both of them maried perſons, or one of them a maried perſon, or at leaſt contracted, *Gen.* 26 10. *Leuit.* 18.20. & 20. 10. 2 *Sam.* 11.4. *Ier.* 5.7.8. 1 *Cor.* 6.9. *Heb.* 13.4. *Deut.* 22.22. And Inceſt, Fornication, or Adultery is moſt vile, and moſt odious, when it is committed by violence and force,

force, which is called Rape, *Gen.* 34. 2. *Deut.* 22. 25. 2 *Sam.* 13. 14.

The acts of vncleanneſſe and fleſhly pollution of the body, committed with many others, and that two waies:

1 By vncleanneſſe and fleſhly defilement, committed by man or by woman with many others at large, as when a man commits filthineſſe with many women, whatſoeuer they be; or when a woman doth proſtitute her bodie to many men, and commits filthineſſe with many men, whatſoeuer they be, *Leuit.* 19. 29 *Deut.* 23. 17. *Ezech.* 16. 28, 29. *Hozea* 4 2.

2 By vncleanneſſe & defilement of the body, committed by man or by woman, with many others, to whom they ſeeme to be bound by the bond of mariage; as when a man hath more than one wife at one

Gen. 4. 14. & 2. 14. Deut. 17. 17 Mat. 19. 5. Leu. 18. 18. Malac. 2. 15

one and the ſame time, and hath cárnall copulation with them: or when a woman hath more than one husband, at one and the ſame time, and hath carnall coniunction with them.

The Affirmatiue part of the ſeuenth Commandement.

It requires in generall two things:

1 Chaſtity both inward and outward, which is cleanneſſe and puritie both of the ſoule and of the bodie of man or woman, touching the matter of generation. And inward chaſtitie, and cleanneſſe, and purity of the ſoule of man or woman, touching the matter of generation, ſtands in a freedome by grace from fleſhly concupiſcence, the heart being by grace free from filthie vncleanneſſe

Matt. 5. 28. & 15. 19. 1 Cor. 7. 34 Coloſſ. 3. 5.

cleanneſſe and vnchaſte thoughts, and from inward filthie luſts, and from purpoſes and deſires to any act of vncleanneſſe and fleſhly defilement.

And outward chaſtitie, and cleanneſſe, and puritie of the bodie of man or woman touching the matter of generation, ſtands in not putting in execution the concupiſcence of the fleſh in any act of vncleanneſſe and fleſhly defilement, in any kind whatſoeuer, either with themſelues or with others, be it with one other or with many others. Gen. 39. 8, 9, 10, 12. 1 Cor. 7. 1. 1 Theſſ. 4. 3, 4. 1 Tim. 4. 12 Reuel. 14. 4

2 A carefull vſing of ſuch things as are helpes to preſerue chaſtitie, and doe tend to the preſeruation of cleanneſſe and puritie both inward and outward, both of the ſoule and of the body of man or woman, touching the matter of generation, and thoſe are ſeuen things:

1 The

1 The feare of God eſpecially, a feare of God in reſpect of his Word and Commandement, that forbids vncleanneſſe and fleſhly defilement both of ſoule and body, in any kind whatſoeuer, *Gen.* 20. 11. & 39. 9. *Eccleſ.* 7. 28.

2 A true delight in the word of God, and in his holy ordinances, *Pſal.* 119. 9. *Prou.* 2. 10. 16. & 5. 1, 2, 3. & 6. 20. to 24.

3 Modeſtie or ſhamefaſtneſſe, which is an holy abhorring of all filthineſſe and fleſhly defilement, accompanied with a carefull obſeruing of Chriſtian comlineſſe, and with a certaine griefe and feare, leſt any thing vncomely ſhould bee committed, *Epheſ.* 5. 3. 4. which is to be expreſſed,

1 In the ſpeech and in the words of men and women, namely, in decent talke and chaſte ſpeeches, they vſing

vſing as ſeemely words as may be choſen, when they are to mention things that may moue bluſhing, and vſing little and ſubmiſſe ſpeech, *Gen.* 4.1. *Pſal* 51. in the title, *Prou.* 10.19. & 7.11.

2 In countenance and geſture, and the carriage of the bodie and outward behauiour, men and women ſo looking and carrying their eies and countenances, as that they neither thereby expreſſe the filthie luſts of their owne hearts, nor giue iuſt occaſion to ſtirre vp the concupiſcence of heart in others, and in grauitie in their carriage and outward behauiour, *Gen.* 24.65. *Iob* 31. 1. *Prou.* 6 25. & 7.13. *Ier.* 3. 3. *Tit.* 2.3.7.

3 In apparell, men and women are to couer their bodies with decent and comely apparell, and that decencie and comlineſſe in apparel

1 Tim. 2.9, 10.
1 Pet. 3.3,4

ſtands in two things: Firſt, in coue-ring the whole bodie with it, ſome parts excepted, as the hands and face, for neceſſities ſake, *Gen.* 3. 10. 21. *Deut.*28.48. *Ezech.*16.7,8. Se-condly, in being decent and come-ly for the forme and faſhion of it, which is,when it is according to the ſexe, and according to the office and calling, order and degree, that men or women haue in the ſocieties of men, publike or priuate, and ac-cording to their abilitie,and framed according to the ancient cuſtome of the place and Countrie where they liue, and to the example of the graueſt, and the moſt godly,and ſo-ber minded men and women of their owne place,order, degree and age, *Deut.*22.5.*Matth.*11.8.*Zepham.* 1.8. 1 *Cor.* 11. 16. *Philip.* 4. 8. 1 *Pet.*3.5.

4 Temperance or ſobriety,which

is

is a moderate and ſober vſe of ſuch things as belong to the bodie, agreeable to time, place, and perſons, which is to be exerciſed and expreſſed, Gal.5.23. 1 Tim.3.2. Tit.1.8. & 2.12. 2 Pet.1.6.

1 In diet, men and women vſing meats and drinkes, ſo farre forth as they may ſerue to refreſh nature, and to make them fit for the ſeruice of God and man, and ſometimes in conuenient abſtinence, abſtaining from the neceſſarie and ordinarie food of their bodies, for a time, as need doth require, and as their ſtrength may beare, without aboliſhing and deſtroying nature. Pro.23.29. to 33. Eccle.7.10. Luke 21.34 Ephe.5.18. 1 Cor.9.27 2 Cor. 6.6.

2 In ſleepe, men and women taking ſo much ſleepe as may make them better able to doe all the good duties that concerne them towards God and men; ſometimes refraining from ſleep, and watching as need requires, and as they are Pro.20.13. 2 Cor. 6.6. & 11.22.

able, ſo as it be not to the deſtruction of nature.

3 In lawfull pleaſures and honeſt delights, men and women vſing them only ſo farre forth as they be no prouocations to fleſhly luſt, nor hinderances to them in good duties towards God or man, *Rom.* 13. 14. 1 *Cor.* 7.29,30. *Gal.* 5 13.

2 Sam. 11. 2,3,4. Ezech. 16. 49. 1 Tim. 5.13

5 In diligence and painfulneſſe in good duties: men and women are euer to be doing ſome good thing, either in their generall callings, as they be Chriſtians, or in their particular callings. And the beſt good thing wherein they are to be diligent and painfull, is prayer to God, that he would purifie and purge their hearts from filthie luſts, 2 *Cor.* 12. 7, 8.

6 In the ſingle eſtate, hauing not the gift of continencie, taking the benefit of holy mariage, when o-

ther

ther meanes auaile not, 1 *Cor.* 7. 2. 9. 36. 1 *Tim.* 4. 3.

7 In the ſtate of mariage, the huſbands affecting of his wife, and the wifes affecting of her huſband, as they ought to affect one the other, and alſo the doing of that one to the other that ought to be done, for the preſeruing of pure loue, and of ſound and heartie affection betweene them, and for the keeping of themſelues faithfull and conſtant one to the other: and they affect one the other as they ought, when they loue one another with a feruent and pure loue, expreſſing that in delighting in the loue one of another continually, and cheriſhing one the other as they are able. And they doe that one to the other that ought to be done, for the preſerviug of pure loue and of ſound and heartie affection betweene them,

Ephe. 5. 25. 29. Col. 3. 19. Tit. 2. 4. Prou. 5. 18, 19. Gen. 24. 67

and for the keeping of themſelues faithfull and conſtant one to the other three waies:

1 By their quiet and comfortable dwelling together in one place, with no longer abſence of either from other, than ſhall be either on neceſſary occaſion, or with mutuall conſent, *Deut.* 24. 5. *Prou.* 7. 20. 1 *Cor.* 7. 10. 12. 13. 1 *Pet.* 3. 7.

2 By ſo carrying themſelues one to the other, as that they giue no iuſt occaſion, either by word, deed or geſture, to ſuſpect one the other of lightneſſe or vnfaithfulneſſe, but ſo as they may haue good cauſe to repoſe truſt and confidence each in the other, whether preſent or abſent, *Prou.* 31. 11.

3 By yeelding due benenolence one to the other, in the right and lawfull vſe of the mariage bed; vſing it temperatly and ſeaſonably, and

and with prayer to God for a bleſſing vpon it, 1 *Cor.* 7. 3, 4, 5. *Heb.* 13. 4. *Gen.* 25. 21. 1 *Sam.* 26. 27. 1 *Tim.* 4. 5.

The Table of the eighth Commandement.

The Negatiue part.

It forbids in generall euery thing whatſoeuer, that tends to the hurt or hinderance of the wealth and outward good eſtate of man; and thoſe things are either inward in the heart, or outward things.

1 Inward things in the heart, as inward longings and luſtings of the heart after another mans wealth, the heart giuing conſent vnto them. Or couetous deſires in the hearts of

men or women of that wealth which is none of theirs, though they neuer ſeeke to get it wrongfully, *Ioſh.*7.21. *Mica.*2.2. 2 *Pet.*2.14. 1 *Ioh.*2.16.

Thoſe longings, and luſtings, and couetous deſires are moſt vile, and moſt odious, when they are inſatiable, and vex and diſquiet the heart with carking cares, and are ſo violent and ſtrong, as they ſet a man or a woman forward to get another mans wealth againſt conſcience, ſenſe and reaſon, and ſometimes againſt the light of nature, 1 *King.*21.4. 19,20. *Matth.*26.14, 15,16. *Eccleſ.*4.8. 1 *Tim.*6.9, 10.

2 Outward things, and thoſe are either

Such as tend to the hurt or hinderance of a man or a womans own wealth and outward good eſtate:

Or ſuch as tend to the hurt or hinde-

hinderance of a man or a womans owne wealth, and outward good eſtate:

Or ſuch as tend to the hurt or hinderance of the wealth and outward good eſtate of another, or others, one or more.

Such things as tend to the hurt or hinderance of a man or a womans owne wealth and outward good eſtate, are either

Such things as doe waſte and conſume a man or a womans owne wealth and outward good eſtate, are three things eſpecially:

1 Idleneſſe, ſloth, and negligence, *Prou.* 6. 6. to 12. & 12. 11. & 13. 4. *Prou* 20. 4. 13. & 18. 9. & 24. 30, 31, 32, 33, 34. 2 *Theſſ.* 3. 10, 11, 12.

2 Vnthriftineſſe and careleſneſſe, either in ordering or ſpending a man or a womans goods, *Ioh.* 6. 12.

Prou.

*Prou.*21.17. *&* 23.21. *Luke* 15.13, 14,15,16.

3 Raſh, heedleſſe, and vnaduiſed ſuretiſhip, *Prou.*6.1,2,3. *&* 11. 15. *&* 17.18. *&* 20.16. *Prou.*22. 26,27.

Or ſuch things as doe defraud a man or a woman of the right and comfortable vſe of their wealth, as namely, a baſe, couetous, needie, and an euill eye or niggardly ſparing, when there is iuſt and neceſſarie cauſe of ſpending, *Eccleſ.* 2.26. *Eccleſ.*4.8. *Eccleſ.*6.1,2.

Such things as tend to the hurt or hinderance of the wealth and outward good eſtate of another, or others, one or more.

And thoſe are ſuch things as tend to the hurt or hinderance of the wealth and outward good eſtate,

Either of the Church,

Or Common-wealth,

Or

Or ſome particular perſon or perſons, one or more.

Thoſe things which tend to the hurt or hinderance of the outward good eſtate of the Church, are two things:

Firſt, Sacriledge or Church-robberie. Rom.2.22.

Secondly, Symonie.

Sacriledge or Church-robbery is committed two waies:

Firſt, by diminiſhing or by withdrawing and taking to ones ſelfe in whole or in part, thoſe things that either by the commandement of God, or by the free and voluntarie gift of man, or by the law of man are appointed and ſet apart for religious vſes, as for the maintaining of the Miniſter of the Word, or of Vniuerſities and Schooles of good learning, or for the maintenance & releefe of the poore, as Hoſpitals, Iosh.7.21.

Almes-

Pro.20.25. Malac.3.8, 9,10. Almes-houſes and ſuch like, or doe any way belong to the worſhip and ſeruice of God, as the place appointed for the publike worſhip and ſeruice of God, the Church commonly ſo called, or the Communion table, Cups, Bookes, and ſuch like.

Ier.23.1,2. Ezech. 34. 2,3,8. Phil.2.21. Iudg.9.4. Dan.5.2,3. Mat.21.12, 13. Secondly, By imploying things appointed and ſet apart for religious vſes, to other ends and purpoſes, and by abuſing them, eſpecially by ſueh as haue the benefit and vſe of them.

Acts 8.18, 19. 2 King. 5. 20,21. Mat.23.4. Simonie, or buying and ſelling of Church-offices or places to exerciſe thoſe offices in, and conſequently, buying and ſelling of the myſteries and Sacraments of the Church, and of ſpirituall things for priuate gaine, which is properly Simonie.

Thoſe things which tend to the hurt

hurt or hinderance of the Common-wealth, are three:

1 The robbing of the publike treaſurie, and direct taking away from the common ſtock, and from the goods that belong either to the Crowne, or to the whole Kingdome, or to ſome Citie or corporation. 2 King. 12. 18. Neh. 13. 7. 12. 13.

2 The defrauding of ſuch gifts as are giuen for publike vſes, and are to be imployed for the common good, as for the maintaining of common high-waies and ſuch like. Iohn 12. 6.

3 The doing of ſuch things as bring damage and detriment to the Common-wealth, and do procure and cauſe a dearth and ſcarcitie of ſuch outward good things as are of neceſſary vſe in a Land and Countrie, in a Citie, Towne, or Village, which is done three waies:

1 By

Pro.11.26. 1 By hording vp and withhol-
Iames 5.1, ding the ſelling of corne, and of o-
2,3. ther neceſſarie commodities which men or women haue of their owne, when they may ſpare them, and others haue need of them, in hope to raiſe the price of them.

Mica 3.3. 2 By getting vp all a commoditie into ones hand, either to carry
Amos 8.4, out of the Land, or to ſell it as men
5, liſt themſelues, euen the very refuſe,
6, as by engroſſing commodities,
7, foreſtalling markets, and ſuch like.
8.

Iſay 3.14. 3 By vncharitable encloſure, as
Iſay 5.8. by diſpeopling houſes and townes, and by incloſing common fields to mens owne priuate benefit and gaine.

Thoſe things that hurt or hinder the wealth and outward good eſtate of ſome particular perſon, or perſons, one or more, are things done either in matter of contract

betweene

between perſon and perſon, or perſons one or more, or out of the matter of contract.

Things that are done in the matter of contract, betweene perſon and perſon, or perſons one or more are either in buying and ſelling, and exchanging; Or in borrowing and lending; Or in hiring and letting; Or in pawning, and taking things to pawne.

Things that are done in buying and exchanging, are either by the buyer or by the ſeller, or by the buyer and the ſeller.

The things which are done by the buyer, are three.

1 The extenuating the goodneſſe of the things which the buyer cheapneth contrary to his owne knowledge either by himſelfe or by another. Pro. 20. 14. Iſay 5. 20.

2 The taking aduantage of the Gen. 23. 9. 13.

ſellers

Leu.25.14, 15, 16. ſellers either ſimplicitie or preſent neceſſitie, to buy his commoditie, for leſſe than it is worth.

Gen.23.16 Ier.32.8,9, 10. Gen.43.12 3 The making of bad payment of the price agreed on betweene him and the ſeller.

The things which are done by the ſeller, are fiue:

Pſal.15.2. Iſai.5.20. 1 The praiſing, commending, and extolling the things he hath to ſell, and is about to ſell aboue the knowne goodneſſe, and worth of them.

Leu.25.14, 15, 16. Amos 8.5. Gen.23.15. 2 The taking aduantage of the buyers either ſimplicitie, or preſent neceſſitie to ſell his commodity for more than it is worth.

3 The ſelling and deliuering of that which hee knowes to be bad ware, for good ware, at the price of good: which is done two wayes; firſt, by ſelling and deliuering that which he knowes to be bad in the matter

matter and ſubſtance of it, for good, and in the ſtead of good, and at the price of good. Secondly, by ſelling and deliuering that which hee knowes is bad and faultie in the qualitie of it, for good, and in the ſtead of good, at the price of good.

Isai. 1. 22. Amos 8. 6. Luke 19. 8. Rom. 1. 29. 1 Theſſ. 4. 6

4 The deceiuing of the buyer, in the number, weight, or meaſure of the things ſold vnto him, by number, weight, or meaſure, and yet taking the full price agreed on betweene them.

Leu. 19. 35, 36. Deu. 25. 13, 14, 15. Ezech. 45. 10. Prou. 11. 1. & 20. 10.

5 The raiſing of the iuſt price of things, and the racking of the prices of the things he hath to ſell, to the oppreſſion of the poore.

Mica 6. 10, 11. Pro. 11. 10. Leu. 25. 14, 15, 16. 1 Theſſ. 4. 6

The things that are done by the buyer, and by the ſeller, are the buying and ſelling of things either vnprofitable and hurtfull, as Cards, Dice, and ſuch like: or things that tend meerely to maintaine pride

Iſay 55. 12. Act. 19. 24.

and vanitie, as painting and complexions, and ſuch like.

Thoſe things that are done to the hurt or hinderance of another, or others, one or more, in borrowing and lending, are either done by the borrower, or by the lender.

Thoſe things which are done by the borrower, are two:

1 By not returning or not reſtoring the thing borrowed to the lender, as it ought to be returned or reſtored, which is done three waies.

2 King.6.5 Pſal.37.21. Prou.3.27. Rom.13.8. 1 By not returning or not reſtoring the thing borrowed, to the lender at all.

2 King.4.1. Prou.3.28. 2 By not returning or not reſtoring the thing borrowed, to the lender in due time, and at the time appointed, for the returning and reſtoring of it; but keeping it ouer and aboue that time, without the conſent of the lender.

3 By

3 By not returning or not reſto- Exo.22.14.
ring againe to the lender the thing borrowed, which is ſpent in the vſe of it, both as much, and euery way as good as was lent in the ſame kinde; or by not returning, or not reſtoring the thing borowed, which is not ſpent in the vſe of it, whether it be a liuing thing, as a ſeruant, an horſe, or a Cow, and ſuch like; or a thing without life, both as much, and euery way as good as it was lent.

2 The borrowing of any thing, eſpecially money, either

To ill ends and purpoſes, as either to maintaine himſelfe in pride, in riot, and ſuch like: or that by the thing borrowed, the borrower may hurt or wrong another, or others, one or more, in his or their wealth and outward good eſtate.

Or after an vnlawfull manner,

(namely) on vſurie, (that is) ſo as the borrower couenanteth with the lender, to returne to him not only the thing lent, in the full number, weight, meaſure, and quantitie, but ſomething ouer and aboue, only in liew and recompence of the lending of it.

Thoſe things that are done by the lender are three:

1 The lending to ſuch perſons as the lender knowes doe borrow to ill ends and purpoſes, as to maintaine themſelues in pride, riot, or ſuch like, or in any ſinfull courſe, or to hurt, wrong, vex or trouble another, or others, one or more.

2 The lending after an vnlawful manner, namely, on vſury (that is) ſo as the lender will haue the borrower to couenant with him to returne to him, not onely the thing lent in the full number, weight, meaſure,

meaſure, and the full ſumme and quantitie of it, but alſo an ouerplus and ſomething ouer and aboue, only in liew and recompence of his lending of it.

3 The requiring of the thing lent in ſuch manner as it ought not to be required, which is done two waies:

Firſt, when the lender doth require the thing lent too greedily, as either before the time appointed for the returning of it, hauing no extraordinary need of it, but only out of his couetous minde, or at an vnſeaſonable time, as on the Sabbath, or the like.

Secondly, when the lender requires the thing lent with rigour, and with extreme hard dealing, vſing crueltie towards the borrower, though he doe humble himſelfe to him, as by caſting him into priſon, or the like.

Things in hiring and letting, are either done by the hirer or by the letter.

Things done by the hirer are two:

1 The not returning of the thing hired, as it ought to be returned, which is done when the hirer either returnes not the thing that he hath hired at all, or not at the time appointed for the returne of it, but wittingly and purposely keepes it ouer and aboue that time, without the consent of the letter, or not in the state that he receiued it, but either hurt or spoiled through his owne default, without making due satisfaction for that hurt or spoile.

2 The not paying of the hire agreed on betweene him and the letter, for the thing hired, as it ought to be paid, whether it be a thing to be vsed, as house, shop, chamber, land,

land,or the like, or a mans labour, but either withholding it, or changing it, or not paying of it in due time.

Things done by the letter, are three:

1 The letting of a thing to hire at an vnreaſonable rate, which is done either directly,as when it is let for more than can be raiſed and made of the vſe of it in the iudgement of any that knowes it, and is able to iudge of it;or indirectly and vnder a colour, as when it is let for an indifferent rate, in reſpect of the vſe of the thing it ſelfe, yet ſo as the letter will not ſtand to the hazard of it, but makes the hirer couenant with him abſolutely, to make the thing hired good to him at all times without any allowance, in reſpect of any caſualtie that ſhall come, though the thing hired being ſub-

iect to many caſualties, doe periſh without his default.

2 The letting of a thing to hire of worſe quality than is pretended; as when the letter lets it to the hirer for his vſe, which hee knowes will not ſerue his turne.

3 The withholding from the hirer the vſe of the thing he hath let to him to hire, either in whole or in part.

Things that are done to the hurt or hinderance of another, or others, one or more, in pawning and in taking things to pawne, are things that are done by the pawner, or by the partie who takes things to pawne.

Things done by the pawner are three.

1 The pawning of ſuch things as ought not to be laid to pawne, as ones life, his owne wearing cloths, which

which are for preſent vſe, and ſuch like.

2 The pawning of things to ill ends and purpoſes, as for the effecting of ſome wicked purpoſe, or the like.

3 The not fetching home of his pawne at the time appointed, for the redeeming of it, by doing that which ought to be done for the redemption of it being able to redeeme it, but letting it ſtill lie in the hands of the partie to whom it is pawned to his loſſe or hinderance.

Things done by the partie who takes things to pawne are three.

1 The taking of a thing to pawne that ought not to bee taken, as namely, things that are of neceſſarie and preſent vſe for the maintenance and preſeruation of the life of man.

2 The vſing of the thing pawned,

ned, and taking profit and benefit of the vſe of it within the compaſſe of the time ſet and appointed for the redemption of it.

3 The not returning and not reſtoring the pawne at the time appointed for the returne of it, as it ought to be returned.

Things that are done out of the matter of contract, to the hurt or hinderance of another, or others, one or more, are two:

Firſt, the vniuſt taking away of that wealth, or any part of it, that belongs to another, or others, one or more.

Secondly, the conſpiring with thoſe who vniuſtly take away that wealth, or any part of it, that belongs to another, or others, one or more.

The vniuſt taking away of that wealth, or any part of it, that belongs

longs to another, or others, one or more, is done three waies:

1 By open violence and force, which is exerciſed two waies: Firſt, by laying violent and ſtrong hands on that wealth which belongs to another, or others, one or more, or any part of it, whether by ſea or by land, and taking it to ones ſelfe as a prey. Secondly, by making hauocke and ſpoile of the wealth, which belongs to another, or others, one or more, or any part of it, meerely of euill will, and of enuie, or of a meere delight in doing miſchiefe, without any profit or benefit to the ſpoiler.

2 By ſecret and priuie ſtealth, which is practiſed three waies:

Firſt, by pilfering, conueying, and ſecret carrying away that wealth which belongs to another, or others, one or more, or any part of it.

Secondly,

Secondly, by ſecret and vniuſt waſting and conſuming, and drawing from that wealth which belongs to another, or others, one or more, or any part of it, being ſuch as one may come vnto without ſuſpicion.

Thirdly, by ſecret encroaching vpon another mans wealth or poſſeſſion, which is moſt vile, when it is vpon the wealth or poſſeſſion of the fatherleſſe or helpleſſe.

3 By fraud and deceit, which is vſed either in reſpect of perſons or things.

In reſpect of the perſons that belong to another, or others, one or more, as by alluring, and by entiſing away by word or deed, as by perſwaſion, or gifts, any perſon or perſons that belong to another, or others, one or more.

In reſpect of the things that belong

long to another, or others, one or more, and that is done ſeuen waies.

1 By peruerting of the Law, or corrupting iudgement in caſes touching lands or goods, which is moſt vile, when it is done vnder colour of equitie, conſcience, and Religion.

2 By vſing and practiſing vnlawfull Arts and courſes to get that wealth, or any part of it, that belongs to another, or others, one or more, as iugling, charming, and ſuch like.

3 By falſe dealing in matters of truſt, touching lands or goods.

4 By concealing things ſtrayed or found, and keeping them, and withholding them from the right owner, being knowne.

5 By pretending pouertie and want without iuſt cauſe, and by taking almes, when men or women

haue

haue no need, whereby they doe defraud the poore, and take that which belongs to ſuch as are truly poore.

6 By gaming for money and gaine, eſpecially at vnlawful games.

7 By vſing deuices and ſubtilties of wit, to get that wealth, or any part of it, that belongs to another, or others, one or more, as lying, vſing another mans name, he not knowing of it; pretending skill to doe another good by Phyſick, Chirurgerie, or ſuch like, when there is no skill; or any manner of coſenage, commonly called cony-catching, cheating, or ſuch like.

The conſpiring with thoſe who vniuſtly take away that wealth, or any part of it, that belongs to another, or others, one or more, which is done foure waies:

1 By counſelling, perſwading, or com-

commanding, or by hiring, or any way plotting with another, or others, one or more, to take away that wealth, or any part of it, that belongs to another, or others, one or more, by any vniuſt way or meanes.

2 By being preſent with others, when they doe vniuſtly take away that wealth which belongs to another, or others, one or more, and conſenting to them by ſilence, and not reprouing them.

3 By receiuing and harbouring of thoſe, who haue vniuſtly taken away that wealth, or any part of it, that belongs to another, or others, one or more, and hiding and concealing of them, and pleading for them, and by receiuing, and hiding, and concealing the things they haue vniuſtly taken away.

4 By fauouring & by vpholding thoſe

thoſe who vniuſtly take away that wealth, or any part of it, that belongs to another, or others, one or more, either by impunitie (hauing power to puniſh) or by feeding and cloathing of luſtie and ſtout rogues and beggers.

Iſay 1.23.
Rom.1.31.

The Affirmatiue part of the eighth Commandement.

It requires in general euery thing whatſoeuer that tends to the helpe or furtherance of the wealth and outward good eſtate of man, and thoſe things are either inward in the heart, or outward things.

Things inward in the heart, are two:

Firſt, a ſtayedneſſe in the minde, and a ſetled purpoſe in the heart of man or woman, to ſeeke riches and outward

outward good things, onely ſo far as they may in the vſe of lawfull meanes, and may look for the bleſſing of God on their endeuours, and ſo far as the Lord ſhall be pleaſed to offer them matter, and to giue them iuſt occaſion ſo to doe, and no further.

Secondly, a contentedneſſe of minde, with that part and portion of wealth, and of outward good things, whether it be little or much, which God hath allotted: the ground of which contentedneſſe of minde, is a reſting by faith on the promiſe of God, and a depending on his prouidence without diſtruſtfull care.

Outward good things, are either ſuch things as tend to the helpe or furtherance of a man or womans owne wealth, and outward good eſtate;

Or ſuch things as tend to the helpe or furtherance of the wealth and outward good eſtate of another, or others, one or more.

Such things as tend to the helpe or furtherance of a man or womans owne wealth and outward good eſtate, are either concerning the getting of wealth, the keeping of wealth, or the vſing of wealth.

Things that concerne the getting of wealth, are two:

Firſt, an honeſt and lawfull particular calling, wherein euery one being of yeares, is to walke and to be imployed.

Secondly, Diligence, and painfulneſſe, and faithfull labour in that honeſt particular calling, wherein a man or a woman is ſet.

Things that concerne the keeping of wealth, are two:

Firſt, frugality or thriftineſſe, and a care

care to ſaue that wealth which God hath giuen.

Secondly, peaceableneſſe, and a care to keepe and hold that wealth which God hath giuen, with peace, auoiding law and contention, as much as is poſſible.

Things that concerne the vſing of wealth, are two:

Firſt, a wiſe, conuenient, and ſeaſonable diſpenſing of the wealth which God hath giuen to any, to the honeſt maintenance of themſelues and their families, if they haue any.

Secondly, a moderation in ſpending that wealth which God hath giuen to any perſon, man or woman, ordering and limiting their expences to the proportion of their meanes.

Such things as tend to the helpe or furtherance of the wealth and

outward good eſtate of another, or others, one or more, are foure.

1 Iuſt dealing with another, or others, one or more, in reſpect of wealth and outward good things.

2 Yeelding helpe to another, or others, in outward good things, ſtanding in need of helpe that way.

3 Procuring the wealth of another, or others, one or more.

4 In reſtoring things vniuſtly gotten or taken away from another, or others, one or more.

Iuſt dealing with another, or others, one or more, in reſpect of wealth and outward good things, ſtandeth in foure things:

Firſt, in a willing yeelding of that which is due, to euery one bearing office in the Church, or in the Common-wealth, as Tribute, Cuſtome, Tithes, Tenths, & ſuch like.

Secondly,

Secondly, in vſing truth, ſimplicitie, and plainneſſe both in word and deed, in bargaining, in buying and ſelling, in hiring and letting.

Thirdly, in keeping of all iuſt and lawfull couenants in matter of contract betweene perſon and perſon, or perſons, one or more, as in buying, in ſelling, in borrowing, in lending, in hiring, in letting, in pawning, and in taking things to pawne.

Fourthly, in a readie yeelding of that which is due, to any perſon or perſons, one or more, by way of requitall.

In yeelding helpe to another, or others, one or more, in outward things, ſtanding in need of helpe that way, ſtandeth in two things:

1 In a readie and willing giuing.

2 In free lending.

In a readie and willing giuing to

another, or others, one or more, and communicating to their neceſſities in outward things, both to ſuch as are abſolutely poore, whether in common want, or extreme want, and alſo to thoſe, who for the preſent, by reaſon of ſome ſudden accident, doe want and ſtand in need of releefe, though otherwiſe of good meanes: and this communicating to the neceſſities of others in outward things, muſt be with reſpect,

1 To the ſtate and condition of the parties that ſtand in need of releefe; releeuing thoſe who are in great need, before thoſe whoſe wants are but common and ordinarie; and thoſe that are in extreme neceſſitie, though enemies, before friends and acquaintance, not in like want; and amongſt ſuch as are in extreme neceſſitie, thoſe who

are

are the firſt caſt vpon vs by the prouidence of God.

2 To the perſons that are to be releeued, the want and neceſſitie of the perſons being alike: firſt, releeuing thoſe, to whom we are bound by the bond of bloud, kindred, or alliance, and then others; and amongſt others, firſt, thoſe that are nearer to vs in habitation, and then thoſe that are further off; and amongſt thoſe that are either neareſt or further off, ſuch eſpecially as are of the houſhold of faith; and releefe muſt be giuen liberally according to our abilitie, and to the neceſſities of the receiuers, as neare as we can.

In free lending to another, or others, one or more, as occaſion is offered; and if the partie to whom ſomething is lent, be decayed in his or her outward eſtate, by the imme-

diate hand of God, or be brought to extreme pouertie in free forgiuing the debt.

The procuring the wealth of another, or others, one or more, ſtandeth in three things:

Firſt, in a wiſe and diſcreet vndertaking and becomming ſuretie for another, or others, one or more.

Secondly, in dealing faithfully with the goods of another, or others, one or more, being truſted with them.

Thirdly, in auerting and turning away harmes from the goods of another, or others, one or more, as occaſion is offered.

The reſtoring of things vniuſtly gotten or taken away from another, or others, one or more, ſtandeth

In making recompence and ſatiſfaction

faction for things vniuſtly gotten, or taken away from another, or others, one or more, which is done by returning to them either the ſame things euery way as good as they were when they firſt had them, with an ouerplus anſwerable to the dammage they haue ſuſtained by the want of them; or elſe things of the ſame kinde, euery way as good as they were, both for the quantitie, and for the worth and value of them, with ſo much ouer and aboue, as they haue ſuſtained loſſe or hinderance by the want of them, for the time they haue wanted them.

The end of the eighth Commandement.

The

The 9. Commandement.

The Negatiue part.

It forbids in generall whatſoeuer is contrary to the truth, and tends to the hurt or hinderance of the good name of man or woman; and thoſe things are,

Either ſuch things as are contrarie to the truth, and tend to the hurt or hinderance of a man or womans owne good name:

Or ſuch things as are contrarie to the truth, and tend to the hurt or hinderance of the good name of another, or others, one or more.

Such things as are contrarie to the truth, and tend to the hurt or hinderance of a man or a womans owne good name, are either things inward

inward in the heart, or expreſſed and vttered by the tongue.

Things inward in the heart, are two things eſpecially.

Firſt, ſelfe-conceitednesſe, and an ouer-weening of their owne excellencie, when a man or a woman doe thinke themſelues either to be that which they are not, or are too highly conceited of the good things they haue.

Secondly, too baſe and too mean a conceit, and an vnder-weening of the good things that be in themſelues; when a man or a woman doe think that either they haue not that grace, and thoſe good things, or not that meaſure of grace, and of good things that indeed they haue.

Things expreſſed and vttered by the tongue, are three things eſpecially:

1 Vain-glorious boaſting and brag-

bragging, which is moſt vile and odious, when it is a boaſting and bragging of wickedneſſe and ſinne.

2 The leſſening and extenuating of their faults.

3 The vniuſt accuſing of themſelues, as by ſpeech, either denying, or extenuating and leſſening the graces and gifts God hath beſtowed on them.

Such things as are contrary to the truth, and tend to the hurt or hinderance of the good name of another, or others, one or more, are,

Either things inward in the heart, or expreſſed and vttered by the tongue.

Things inward in the heart, are foure things eſpecially.

1 Light and wrongfull ſuſpicion, and euill ſurmiſing and cauſeleſſe miſdeeming of another, or o-

thers,

thers, one or more, which comes either from their weakneſſe of iudgement, or from their owne guiltineſſe of ſinne, or from ſome euill affection of enuie, hatred, or the like.

2 Raſh, vncharitable, and vniuſt iudging and condemning of another, or others, one or more, which is done two waies: Either in reſpect of their perſons, as when they thinke otherwiſe of their perſons, than they ought to doe, in regard of ſome ſlips, infirmities, euill reports; or in regard of ſome croſſes, or ſome ſtrange accident that befals them: Or in regard of their words or deeds, as when they thinke and iudge otherwiſe of their words and deeds, than they ought to doe, as when they thinke and iudge ill of their good ſpeeches or actions, or doe take their ſpeeches

ches or actions that are indifferent in the worſt part, or doe thinke and iudge the things that are ſpoken or done amiſſe by them, worſe than they are.

3 Inward contemning and thinking baſely of another, or others, one or more, and diſdaining of them for worldly reſpects.

4 Admiring of others, and magnifying of them in the inward conceit of the heart aboue their worth, which is moſt vile and odious, when it is for their errors and ſinnes.

Things expreſſed and vttered by the tongue, are either things expreſſed and vttered to another, or others, one or more, or things expreſſed and vttered of another, or others, one or more.

Things expreſſed and vttered by the tongue to another, or others, one or more, are either things vttered

tered vainly or falſly.

Things vttered vainly, are either things vttered without reaſon, and out of ſeaſon, when a man or a woman are pratlers, and too full of words, and do keep nothing ſecret, but tell whatſoeuer they know, and doe needleſſely publiſh the ſecrets and infirmities of others, to their diſcredit.

The things vttered falſly, are two eſpecially:

1 Lying, when a man or a woman doe willingly and wittingly ſpeake that which they know is falſe, with a minde and purpoſe to deceiue, which is moſt odious, when it is either to cloake and ſmooth ouer a ſinne alreadie committed, or to make way for ſinne and the doing of ſome euil, or when it is to intrap another, or others, one or more, and to draw them into

ſome

ſome errour or ſinne, or into ſome danger.

2 Such ſpeech as ſetteth either praiſe or diſpraiſe where it ſhould not, and a man or a woman doe praiſe others to their faces vniuſtly, by flattering of them, as when they doe to their faces praiſe, commend, and extoll either their perſons, or their gifts, or their actions, aboue that which they know or thinke, either to get ſauour with them, or ſome way or other for their owne aduantage, which is moſt odious, when it is with hatred and malice in the heart, and that flattering is moſt hurtful and dangerous, which is vſed in things that concerne the ſtate of the ſoule. And they doe diſpraiſe others to their faces vniuſtly, when in their ſpeech vttered to others, they doe contrarie to their knowledge, and out of enuie, diſpraiſe

Iſai. 5. 20.
Iob 16. 20.
Iob 27. 5, 6.

diſpraiſe their perſons, or good gifts, or good actions, with a purpoſe either to diſgrace or to diſcourage them.

Things expreſſed and vttered of another, or others, one or more, are either on the part of the ſpeaker, or on the part of the hearer.

Things expreſſed and vttered on the part of the ſpeaker, which are ſpeeches vttered of others, either in priuate or in publike:

In priuate, and thoſe are either,

In the preſence of the partie or parties, one or more, of whom they are ſpoken, and thoſe are ſpeeches falſly charging ſome ill on another, or others, one or more, to their faces, either contrary to knowledge, or on ſome light ſuſpicion.

Or behind their backes, and out of their preſence, and thoſe are talebearing, back-biting and ſlandering

ſpeeches, and malicious defamations; and men doe carrie tales, backbite and ſlander, and maliciouſly defame others, two waies:

1 By whiſpering ill of them, by rounding in the eare, or eares of ſuch as will heare them.

2 By ſpeaking ill of them more openly. And the whiſpering or ſpeaking ill more openly of others behinde their backes, is moſt vile and odious; when the report of ill that is either whiſpered, or ſpoken more openly, is falſe, or when it is coloured ouer with faire pretences.

In publike, and thoſe are either,

In the abſence of the partie, or parties, one or more, of whom they are ſpoken, which are ſpeeches either falſly charging ſome ill on others behinde their backes, and that either againſt knowledge, or on ſome light ſuſpicion, or truly charging

ging ſome ill on them behinde their backes out of malice, or by ſome by-reſpect, by way of publike information, without any calling thereunto.

Or in the preſence of the partie, or parties, one or more, of whom they are ſpoken; and thoſe are ſpeeches vttered in open place of iuſtice and iudgement, falſly charging ſome ill on others in their preſence:

Either by

The Iudge or Iudges, one or more, in giuing falſe ſentence and vniuſt iudgement againſt others, being before them to bee examined and tried, touching ſome matter of crime.

Or by Aduocates, Pleaders and Patrons of cauſes; as ſpeeches vttered by them in their falſe and vniuſt pleading againſt others, being

in ſome open court to be examined and tried touching ſome matter of crime.

Or by Iurors, as ſpeeches vttered by them, in giuing vp a falſe and vniuſt verdict againſt others, being in ſome open court to be examined touching ſome matter of crime.

Or by accuſers, as ſpeeches vttered by them, whereby they doe vniuſtly and wrongfully accuſe others, being in ſome open court to be examined and tried touching ſome matter of crime.

Or by witneſſes, as ſpeeches vttered by them, whereby they doe vniuſtly teſtifie againſt others, being in ſome open court to be examined and tried touching ſome matter of crime, which is done three waies:

1 By affirming ſomething as witneſſes againſt others, which they know

know is directly and maliciously false.

2 By denying or concealing of something knowne to themselues to be true, and which they ought to speake.

3 By affirming something against others, as witnesses, craftily and deceitfully.

Things vttered and expressed of another, or others, one or more, on the part of the hearer, which are speeches heard and willingly receiued, and entertained by the hearer, or hearers, one or more, being contrary to the truth, and tend to the hurt or hinderance of the good name of others, of whom they are spoken, and this is done two waies.

1 By beleeuing and easily giuing credit to flying tales and ill reports that are made of others, not knowing the thing, or things reported to

be true, and thereupon iudging amiſſe of them, or hating them, or contemning them.

2 By hearing of ill reports that are made of others, not knowing the thing or things reported to be true, yet ſuſpecting them to bee falſe, with patience and ſilence, and ſhewing no diſlike to them at all, either by countenance, or ſpeech, or turning away the body, or ſuch like.

And both theſe are moſt odious, when the report of ill is againſt ſuch as are truly religious, and they are moſt pernicious, when the report of ill is beleeued, or heard, or receiued with patience, by Magiſtrates, and by ſuch as be in authoritie.

The Affirmatiue part of the ninth Commandement.

It requireth in generall whatſoeuer is agreeable to the truth, and tends to the helpe or furtherance of the good name of man or woman, and thoſe things are,

Either ſuch things as are agreeable to the truth, and tend to the helpe or furtherance of a man or a womans owne good name:

Or ſuch things as are agreeable to the truth, and tend to the helpe or furtherance of the good name of another, or others, one or more.

Thoſe things that are agreeable to the truth, and tend to the helpe or furtherance of a man or a womans owne good name, are

Either things inward in the heart:

Or things expreſſed and vttered by the tongue.

Things inward in the heart, are two things eſpecially.

1 A right iudgement and eſtimation of themſelues, and of their owne gifts, neither ouer-weening, nor vnder-weening of them.

2 A loue of their owne good name, and a care of their credit, expreſſing that by all good endeuour to get a good name, and being gotten, to keepe it; and if at any time it be through ſinne impaired or loſt, to recouer it.

And a man or a woman muſt endeuour to get a good name, and hauing gotten it, to keepe it, by liuing religiouſly, embracing the truth of religion in loue to it, and practiſing in an holy life ſincerely, and without diſſimulation, keeping a narrow watch againſt euery ſinne, and with

an

an honeſt and vpright heart, ſeeking Gods glory in euery thing.

And a man or woman is to recouer a good name, it being impaired or loſt through ſinne, by true repentance and vntained conuerſion and turning to God, & by breaking off that ſin, and by teſtifying the ſame before men by amendment of life.

Things expreſſed and vttered by the tongue are three things eſpecially.

1 A ſpeaking ſparingly, and avoyding vaine babling in ordinary communication.

2 A wiſe and diſcreet ſpeaking when they haue occaſion to mention either their vertues and good things, or their faults & euill things to men. And their wiſe and diſcreet ſpeaking hauing occaſion to mention their vertues and good things to men, ſtandeth in ſpeaking

of

of them with modeſtie, ſo as their ſpeech incline rather to the defect than to the exceſſe, and ſo as they rather extenuate them than boaſt of them.

And their wiſe and diſcreet ſpeaking, hauing occaſion to mention their faults and euill things to men, ſtandeth in ſpeaking of their knowne faults and corruptions to men, the vttermoſt they can againſt themſelues, yet ſo as they giue no ſuſpition of pride or hypocriſie, and ſo as they doe not diſgrace themſelues too much, as they make themſelues able to doe leſſe good then otherwiſe they might, in ſpeaking of their ſecret faults and corruptions to men onely, when it is fit and meet for them ſo to doe, and that is onely in two caſes.

1 In the caſe of ſecret offence and wrong done to others.

2 In

2 In caſe of trouble of minde and conſcience, ſo as it bee to ſuch as are able and willing to comfort and counſell them, and alſo faithfull.

3 A ſpeaking in defence of their owne good name when need requireth, ſo as they doe it modeſtly and willingly.

Such things as are agreeable to the truth, and tend to the helpe and furtherance of another or others, one or moe, are either things inward in the heart, or things expreſſed and vttered by the tongue.

Things inward in the heart are three eſpecially.

1 A charitable opinion and eſtimation of others, and a thinking the beſt of things ſaid or done by them, and a taking of them in good part, ſo farre as truth and reaſon will giue leaue.

2 A

2 A true loue, and an hearty welwiſhing to the good name of another or others, one or more, which may be knowne by two things.

1 By reioycing for their credit and good eſtimation, they knowing them on good grounds, to be in good credit, and in good eſtimation.

2 By grieuing when they know they deſerue diſcredit and diſgrace, and doe heare a true report of ſome ill ſpoken or done by them, whereby they are iuſtly blemiſhed, and their reputation iuſtly diminiſhed.

3 A ſtayedneſſe of iudgement, touching ill reports that are made of others, not knowing the thing or things reported to be true.

Things expreſſed and vttered by the tongue, are either things expreſſed

ſed and vttered to another or o-thers, one or more;

Or of another or others one or more.

Things expreſſed and vttered to another or others, one or more, are two things eſpecially:

1 A ſpeaking of the truth from the heart ſimply and plainely, and as it ought to bee ſpoke, with good affection, and with a louing heart, with an intent and deſire to doe good in the ſpeaking of it, and ſeaſonably, a man or a woman hauing a calling to ſpeake it.

2 A wiſe and diſcreet ſpeaking to others for their good, as iuſt occaſion is offered, which ſtands in two things:

1 In giuing them whatſoeuer aduice and counſell in matters of doubt, and in directing them in the way of God, and exhorting and ſtirring

ring them vp to walke therein in loue and wiſedome.

2 In giuing them ſound and ſeaſonable admonition, and iuſt reproofe for their knowne faults and offences in loue and wiſedome.

Things expreſſed and vttered of another or others, one or more, are:

Either on the part of the ſpeaker,

Or on the part of the hearer.

Things expreſſed and vttered of another or others, one or more, on the part of the ſpeaker, are:

Either in priuate.

Or in publike.

Things expreſſed or vttered of another or others in priuate, are two things eſpecially:

1 A free acknowledging of the good gifts of God in others, and of the good things ſaid or done by them, and a ſpeaking of them to

their

their praiſe and commendation, ſo as it be in fit time and place, as rather in their abſence than in their preſence, and in a right manner, and with moderation, giuing them onely due praiſe and commendation, and ſo as they doe not thereby approue of the leaſt of their ſinnes.

2 A ſpeaking in defence of the good name of others, when they are in our hearing, and to our knowledge traduced and ſlandered, and ill reported of vniuſtly, eſpecially behinde their backs.

Things expreſſed and vttered of another or others, one or more, in publike, are:

Either by ſuch as ſit as Iudges in ſome open place:

Or by ſuch as are Aduocates, or Iurors.

By ſuch as ſit as Iudges in ſome open place of iuſtice and iudge-

ment

ment, and thoſe are two things eſpecially.

1 The abſoluing and acquitting of ſuch as come before them, and after due examination and triall, touching ſome matter of crime laid againſt them, are found guiltleſſe, and the pronouncing of them innocent, and free from the crimes falſly obiected againſt them.

2 A due encouragement of ſuch as are before them and on ſome iuſt occaſion are made knowne to them to be honeſt and good, and to deſerue well, and a giuing of them due praiſe and commendation for their well doing.

Or by ſuch as are lawfully called to ſpeake in ſome open place of iuſtice and iudgement, as Aduocates, or as Iurors, or as Witneſſes, which are ſpeeches vttered by them in defence of the good name of o-

thers,

thers, and for the clearing of their innocencie when they are in their hearing, and to their knowledge openly wronged and falſly accuſed of ſome crime.

Things that are vttered and expreſſed by another, or others, on the part of the hearer, are two eſpecially:

Firſt, a readie receiuing of the good report that is made of another or others, one or more, ſo farre as truth and reaſon will giue leaue.

Secondly, a ſhewing diſlike of whiſperers and tale-bearers, either by countenance, or by ſpeech, or by geſture, and ſuch like; eſpecially by Magiſtrates and ſuch as be in any place of authoritie and ſuperioritie.

The end of the ninth Commandement.

The 10. Commandement.

The Negatiue part.

It forbids in generall two things:

1 The proneneſſe and inclination of our corrupt nature to euill, whereby a man or a woman is naturally prone to thinke, will, or affect any thing that is forbidden in the Law of God, and contrarie to the true loue of God or man: and this proneneſſe and inclination to euill, is in euery man and woman deſcended from *Adam* by naturall generation.

2 The effects and fruits of the proneneſſe and inclination of our corrupt nature to euill, which are inward in the ſoule, and thoſe effects are two eſpecially:

1 Euill

1 Euill and inordinate concupiſcence, euery motion, euen the firſt motion, comming from the rebellion of nature, whereby wee are ſtirred vp to euil, and doe with delight thinke any thing contrarie to the true loue of God or man, though wee neuer giue conſent of will to commit that euill.

2 A ſuffering our ſelues to be infected with thoſe motions, that Satan or euill men doe put into our minds, contrarie to the true loue of God or man, by yeelding to them, and delighting in them, and hauing our hearts tickled with delight in them.

The Affirmatiue part of the tenth Commandement.

It requires two things in generall:

1 Originall puritie in all the powers and faculties of the ſoule, and an holy diſpoſition and inclination of the ſoule, whereby a man or woman is at all times diſpoſed to thinke, will, and affect that which the law of God requires, and is agreeable to the true and perfect loue of God and men.

2 The inward effects and fruits of originall puritie in the ſoule, and of an holy diſpoſition and inclination of the ſoule of man, and thoſe effects are two:

1 Good and holy motions of the minde and will, whereby wee

are

are ſtirred vp to good things, and doe with delight thinke and will that which is agreeable to the true loue God and man.

2 A ſuppreſſing of euil thoughts, and motions to euill, whether comming from the fleſh within, or from Satan and euill men without, and a keeping them from taking any place in our minds, by the leaſt aſſent to them, or the leaſt delight in them.

Πάντοτε δόξα Θεῷ.

FINIS.